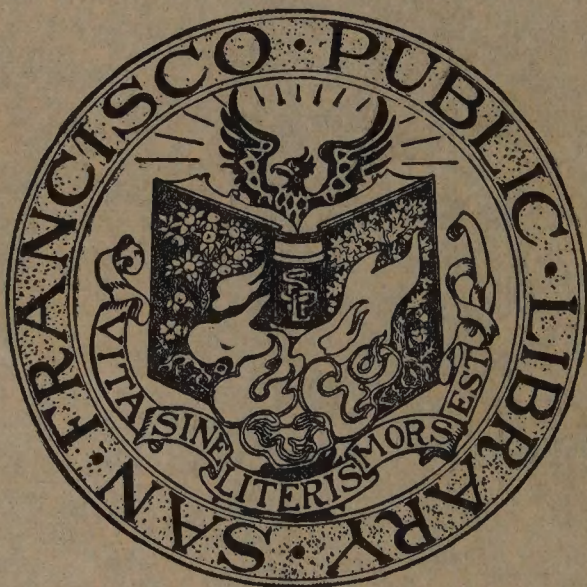


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THE RELIQUARY
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THE
RELICUARY
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ILLUSTRATED ARCHÆOLOGIST.

A QUARTERLY JOURNAL AND REVIEW

*DEVOTED TO THE STUDY OF THE EARLY PAGAN AND
CHRISTIAN ANTIQUITIES OF GREAT BRITAIN; MEDIÆVAL
ARCHITECTURE AND ECCLESIOLOGY; THE DEVELOPMENT
OF THE ARTS AND INDUSTRIES OF MAN IN THE PAST
AGES; AND THE SURVIVALS OF ANCIENT USAGES
AND APPLIANCES IN THE PRESENT.*

EDITED BY

J. ROMILLY ALLEN, F.S.A. (Scot.)

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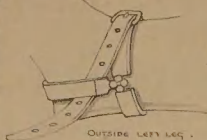
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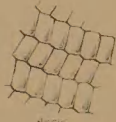
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FOOT OF TOMB PLAIN



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ELBOW

SECTION LOWER ARM



TWO INCISED LINES ON SOLE. STRAP UNDER TOES



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EFFIGY OF GRUFFYD AP LLEWELYN AP YNYR
LLANARMON IN VALE
DENBICHSHIRE.



The Reliquary & *Illustrated Archæologist.*

JANUARY, 1895.

Monumental Effigy at Llanarmon-in-Yale, Denbighshire.



THE monumental effigy here illustrated is placed in the south aisle of the church of Llanarmon-in-Yale, in the county of Denbigh, and it is stated by Archdeacon Thomas, F.S.A., in his *History of the Diocese of St. Asaph*, to have been transferred to its present position from the Cistercian Abbey of Valle Crucis some time after the dissolution of that monastery.

The inscription upon the margin of the shield is "Hic Jacet Gruffydd ap Llewelyn ap Ynyr," and we may venture to fix the date of this monument about the end of the thirteenth century or early in the fourteenth. Gruffydd ap Llewelyn ap Ynyr was a brother of Llewelyn, Bishop of St. Asaph from 1293 to 1314, and was a son of Llewelyn ap Ynyr of Yale, whose name appears in a document relating to Valle Crucis Abbey, dated 1247, copied from the Hengwrt Collection of Manuscripts by the late W. W. E. Wynne, Esq., of

Peniarth, and published in the *Archæologia Cambrensis*, 1st series, vol. iii., p. 228.

In a previous description of this effigy, which appeared in the *Archæologia Cambrensis*, 3rd series, vol. v., p. 202, it is stated that this monument commemorates the son of Llewelyn ap Ynyr, one of the warriors who distinguished themselves at the battle of Crogen in 1165, when the English were signally defeated by the allied Welsh Princes. This error appears to have been made in the first instance by Pennant, who, referring to the arms on the shield, describes them as *or* and *gules*, the arms of "Llewelyn ap Ynyr ap Howel ap Moriddig ap Sandde Hardd, who by his valour in battle obtained from his Prince, Gryffydd ap Madoc, Lord of Dinas Bran, this honourable distinction." Pennant also says that at the same time he bestowed on him the township of Gelly gynan, and in a footnote states, "By grant dated in Yale on the Vigil of St. Egidius in 1256 (*Salesbury Pedigree*, p. 51)." The story of how these arms were granted is told by the late J. Y. M. Lloyd, K.S.G., in the *History of Powys Fadog*, vol. i., p. 152, as follows:—

"Amongst those who greatly distinguished themselves at the battle of Crogen was Ynyr, the son of Howel ab Moreuddig ab Sanddef Hardd, or the Handsome, lord of Mostyn, or Burton and Llai, in the parish of Gresford, and, as a reward for his bravery, his Prince, Gruffydd Maelawr, drew his four bloody fingers over the shield of Ynyr from top to bottom, and told him to bear that as his coat of arms, which thus became *argent*, four pales *gules*, and at the same time conferred upon him the township of Gelli Gynan in Iâl. This coat was afterwards changed to *gules* three pales *or*, in a border of the second, charged with eight ogresses."

We, therefore, see that there is a discrepancy in the various accounts in the name of the man who fought at the battle of Crogen; the error appears to have arisen in assuming that his name was Llewelyn ap Ynyr, whereas he was really Ynyr ap Hywel, and it was in all probability his son who witnessed the Valle Crucis deed in 1247, and the effigy in Llanarmon Church is that of the grandson of the hero of Crogen, and his name in Welsh, Gruffydd ap Llewelyn ap Ynyr, signifies Gruffydd, son of Llewelyn, son of Ynyr.

With reference to the coat of arms upon the shield, it may as well be mentioned that the arms of Gruffydd ap Madog, as illustrated in the *History of Powys Fadog*, are *argent*, four pales *gules*, a lion salient *sable*. It would, therefore, appear that the paly of *argent* and *gules*

was borne on the shield of the Princes of Powys Fadog, and that the grant to Ynyr ap Howel, after the battle of Crogen, was a right to bear the same arms as on the shield of his Princes, but of different tinctures, and omitting the lion salient.

The colours on the shield upon the monument are *or* and *gules*, and this corresponds with the escutcheon on the tomb of Sir Evan Lloyd of Bodidris-in-Yale, now in Llanarmon Church. He was a direct descendant of Gruffydd ap Llewelyn ap Ynyr, and it therefore appears that unless the colouring was altered at a later period, and after the re-erection of the tomb on its removal from Valle Crucis Abbey, Gruffydd ap Llewelyn's shield was not *argent* and *gules*, but *or* and *gules*, as described by Pennant.

In the first volume of *Archæologia Cambrensis*, 1846, p. 25, in an article on Valle Crucis Abbey by the Rev. John Williams, it is stated that "sometime in the thirteenth century, Gruffydd ap Llewelyn ap Ynyr, of Yale, and brother of Llewelyn, Bishop of St. Asaph, having been engaged in the Holy War, died, and was interred in this Abbey; but at the dissolution his monumental effigy was removed to the church of Llanarmon-in-Yale." The fact of his having served as a soldier in the Crusades is also mentioned in the paper before referred to in *Archæologia Cambrensis*, 3rd series, vol. v., p. 203, thus: "The local tradition about whom is, that, having gone to Palestine during the Crusades, and when engaged in storming a town, he had his feet on the walls, when he was terribly wounded in the abdomen, and his bowels fell down between his legs. He still continued to fight for some time, when a dog seized his bowels and began to devour them. At the foot of his tomb this incident is supposed to be commemorated. A similar tradition exists with regard to other knights of the Middle Ages.

"In the church of Overton-Longueville, Huntingdonshire, there is a recumbent figure of a Knight of the Longueville family (who were settled there soon after the Conquest) with a dog at his feet, devouring his bowels. It would be worth while to collect instances of this truly sanguinary incident from other localities."

There are several peculiarities in this effigy which renders it an exceedingly interesting example of knightly equipment in Wales about the end of the thirteenth century. The inscription surrounding the shield is peculiarly a Welsh characteristic. It is seen not only upon most of the Welsh effigies of the thirteenth and fourteenth

centuries, but more especially so upon the sepulchral slabs, of which so many examples have been illustrated in the pages of *Archæologia Cambrensis*. The shield carried in front of the body is also a Welsh peculiarity; the English effigies of this period generally have the shield on the left side, the Welsh effigies in front.

The head-dress is a skull cap of plate, worn over a coif, apparently not of mail, and there is a close-fitting cap of some material which can be seen on the forehead.

Round the neck is a standard of mail, which appears to rest upon and over the camail, and this again appears to fall over the quilted gambeson or surcoat, which is bound round the waist by a strap or girdle; the fastening of the girdle is hidden by the shield.

The surcoat or gambeson is quilted in broad parallel folds, it is ornamented with fringe round the opening for the arms, the edge of the skirt, and where it opens in front; the skirts are thrown back to show the under-garment or haketon, and this peculiarity is observed in effigies in Wrexham and Gresford Churches. These three effigies are all about the same period, the Gresford one being as late as 1331.

No trace can be seen of the hauberk of mail, if such was worn, but we have sleeves of what Sir Samuel Rush Meyrick calls "rustred armour," and which was probably scales of leather, horn, or metal, fastened together with metal studs, and may be of Eastern origin, derived from the Saracens; and this peculiar defence for the arms is so well defined by the sculptor that it was evidently copied most carefully from the original. The haketon is very clearly shown below the skirt of the surcoat or gambeson, and beneath that is seen the mail which covers the legs and feet; the knees appear to be padded in some way, and present an appearance very much like an effigy in Whitworth Church, Durham, illustrated in Stothard's *Monumental Effigies*, where the same fulness round the knee is represented, and supported by straps. These do not appear in the Llanarmon effigy; they are probably hidden by the falling over of the padded portion protecting the knee.

The legs and feet are encased in tight-fitting chausses of mail, and the method by which they were fastened down under the sole of the boot or shoe is clearly shown.

The spurs and spur straps are well defined; no rowels appear. They probably were of the earlier form, a single goad.

The gauntlets are apparently of leather, quilted, and are fastened just below the elbow by means of a strap or band of some kind. They cover the fore-arm to above the elbow, and pass under the sleeve, which is fringed.

These leather gauntlets are a local peculiarity. We have an exactly similar gauntlet upon the Gresford effigy, and in Tremeirchion Church, Flintshire, there is a mail-clad effigy of the latter part of the thirteenth century wearing leather gauntlets; also in St. John's Church, Chester, there is an admirable representation of a leathern gauntlet upon an effigy of the same period. Stothard's illustration of the effigy of Sir Robert du Bois, who died in 1311, also shows leathern gauntlets.

The shield, which is large and incurved, is somewhat of the heater shape, but much larger than the shields of the same period shown upon English effigies and brasses. The size of the shield may have been somewhat exaggerated by the sculptor, so as to enable him to introduce the inscription round the verges, which, as before stated, is also characteristic of Welsh effigies and sepulchral slabs.

The sword-belt, worn low down over the hips, is broad and well defined, with a bold plain buckle. The pendant portion has a shield-like ornament at the end, and it is looped up over the belt, the end falling in front. We get this terminal metal ornament to the sword-belt in English effigies of the thirteenth and fourteenth centuries—see the effigies illustrated in Stothard of Edward Crouchback, Earl of Lancaster, 1296, and Sir Richard Whatton, before referred to, 1320—but not in so exaggerated a form as in the Llanarmon example.

The buff leather waist-belt worn by some of the Breton peasants have these broad shield-like terminals of pierced brass laid over scarlet cloth. They are probably a survival among that peculiarly conservative people of a fashion dating from medieval times.

The sword, which is grasped in the right hand, and is carried across the lower part of the body pointing downwards, is a somewhat clumsy-looking weapon, with plain pommel, straight guard slightly curved, very broad in the blade near the hilt, double-edged and somewhat short, apparently not more than thirty inches long from pommel to point.

This effigy still retains its original colouring, but it may have been repainted when it was removed from Valle Crucis Abbey to Llanarmon Church.

The surcoat corresponds with the colouring upon the shield, the fringe being gold ; the skull cap is also gilded, the mail being painted black ; the straps of the spurs, the sword-belt, and the girdle of the surcoat are black, with the buckles gilded. The under-garment or haketon is coloured a blue-green. Stothard shows a similar colour upon the same garment on a monumental effigy in Ifield Church, Sussex, to Sir John de Ifield, who died in 1317 ; and black straps appear on Stothard's illustration of the effigy of William Longspee, Earl of Salisbury.

Therefore, even supposing that the painting of the effigy was restored at the period suggested, it is more than probable that the original colouring was followed, and consequently we have here depicted the dress and equipment in their proper colours, as well as a fairly good attempt to represent the decidedly Welsh type of features of Gruffydd ap Llewelyn ap Ynyr as he appeared in his warlike panoply at the close of the thirteenth century.

STEPHEN W. WILLIAMS, F.S.A.



Exploration of a Hunnish Cemetery at Cziko, near Buda-Pesth.



Fig. 1.—Deacon Moritz Wosinsky.

AT Cziko, in the comitat of Tolna, a little town on the western bank of the Danube, some seventy miles south of Buda-Pesth, and at the eastern extremity of that district known to the Romans as Pannonia, have recently been discovered by the parish priest of Apar, Deacon Moritz Wosinsky, some five hundred graves, forming a burying-ground of the much dreaded Huns, who, about the middle of the fifth century, overran Europe under their great leader, Attila. The little graveyard is situated in a beautiful spot where two valleys meet; and runs up the slope of a hill to a deep cleft, which separates the consecrated

ground from the surrounding fields. Stretched out in regular rows, within sound of the whistle of the steam engines that drag their trains across the head of the valley, lie the skeletons of these old warriors, with their horses, women, and children; their weapons, accoutrements, ornaments, and eating vessels, beside them in their deep and narrow graves.

Owing, evidently, to the warlike character of this once obscure tribe, who, by the way, are said to have first crossed the banks of the Tanais, the boundary of their ancient Sarmatia, in pursuit of an ox stung by a gad-fly, by far the greater number of the skeletons are those of women, children, and the aged. In some cases man and wife lie close together in the same grave; in others a mother lies with

her child across her breast; in all cases without coffins, their heads pointing to the west, their feet to the east.

The horses, when found, lie in an opposite direction, saddled and fully equipped. Beside the men are usually found knives, arrow-heads, three-edged javelins, lance-points, and axes. Their belts are mounted in silver and bronze, very beautifully decorated. Very often coins of the fourth century are found in the left hands, with flints (silex and jasper), and steel.

The women's love of personal adornment is amply testified by the ear-rings, often as large as bracelets, hat ornaments, fibulæ and brace-



Fig. 2.—Skeleton of Man and Horse with Stirrup.

lets of gold and silver, amber, bronze, and glass, found in their graves; as also small knives, spindle-whorls ("Spinnwirtel"), and eating vessels ornamented by wavy lines. Eggs have also been found, in many cases having their shells still unbroken. Among the most interesting discoveries have been styles similar to those used by the Romans for writing on waxen tablets, showing the Huns to have been less barbarous than usually supposed. In one instance, even, a lady, (probably the wife of a chieftain), whose ear-rings are of massive gold, was found holding a beautifully ornamented stylus of silver.

The lower jaw of the man in fig 2, is seen somewhat fallen

down, as in many other cases. The muscles of the horse's knee have been cut, allowing the foot to be brought nearer the shank, the better to press the horse into the grave.

The single skeleton (fig 3) is that of a woman, and measures six feet three inches in length ; two bronze ear-rings were found in the ears ; the iron buckle of a belt had fallen between the crests of the iliac bones ; in the right hand was a small iron knife, in the left a swivel.

Most of the objects in the two remaining figures have been lodged in the Buda-Pesth National Museum. Fig. 4 shows vessels, originally containing food and drink, found, for the most part, at the feet of the dead ; some made by hand, and some with the potter's wheel. Two



Fig. 3.—Female Skeleton.

of the vessels found were ornamented by wavy lines ; but the rest had either no ornament or only horizontal lines. On fig. 5 is to be seen an iron horse bit, with beautifully engraved stag's antlers on each side, together with silver mountings of the horse harness and an iron chain used as the fastening of a cloak of fur. Three kinds of stirrup are shown in fig. 4. Strangely enough, those found beside the same horse differ, as a rule, in both size and form.

On the same fig. are shown iron tools and weapons, consisting of

an iron axe, large buckles, and knives from five to thirty centimetres long, all originally in wooden sheaths, whose fibres still remain showing traces of rust. On the sheath of one of the knives was a silver stud. A lance point, and three-edged javelins, the edges perforated to promote bleeding, may also be observed. Three or four of these are often found at the right knee of the skeleton; a pike forty-one centimetres long, the handle of which originally bore a small flag, was found beside a warrior buried with his horse. On fig. 5 may be noticed various forms of ear-rings and bracelets, which are always found two together on the same arm, generally the right arm of the woman. The rest are the mount-

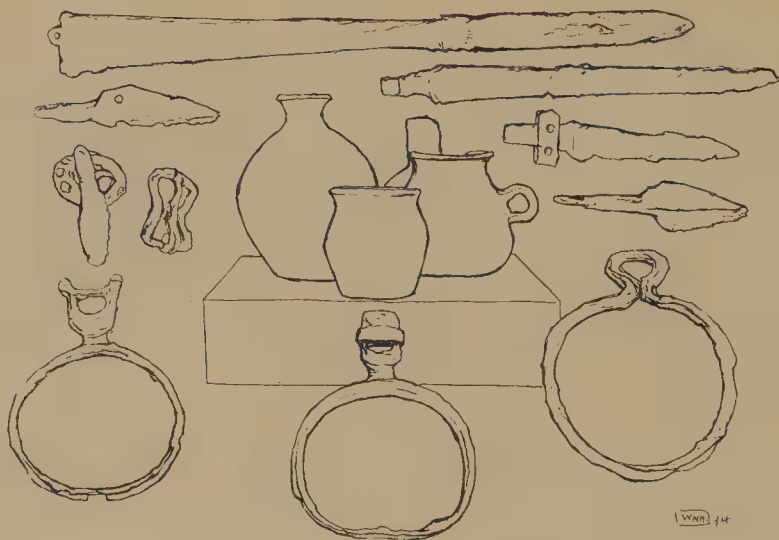


Fig. 4.—Weapons, Stirrups, Earthenware Vessels, &c.

ings, in silver and bronze, of girdles, spindle-whorls ("Spinnwirtel") of glass paste, and, which should especially be observed, styles of silver and bronze; the first seen from the side, the second from the front. The girdle mountings, strap ends, and buckles of silver, with an iron knife, all most beautifully decorated with a naturalistic ornament, not unlike that seen on Runic stones, were all found with one skeleton. The whole must be considered as forming no inconsiderable addition to the fund of our knowledge of this interesting race.

Who were these Huns that in the fourth and fifth centuries spread terror and devastation over Europe; that at their first entrance, in A.D. 376, drove the powerful nations of the Goths across the Danube; and

seventy years later spread their empire eastward and westward, to Persia on the one hand, to Gaul on the other, entering Italy itself, and forcing the inhabitants of Aquileia, in desperation, to leave the mainland and take refuge in the sea, where they joined with earlier refugees in founding the city of Venice?

Who were these Huns?

To the excited imaginations of their early victims they seemed with their repulsive ugliness, their dark complexions, their coarse habits, their pitiless ferocity, their faithlessness, the absence of all religious worship among them, akin to demons rather than to human beings ; and the report spread that they sprang from the union of



Fig. 5.

evil spirits with women driven from Europe on account of their sorceries.

Modern science, of course, rejects the hypothesis of demoniacal origin. Ethnologists incline, since the publication in 1756 of De Guigne's book on the *History of the Huns, the Turks, and Kindred Nations*, to associate them, as he does, with a Mongol people of similar name known in Chinese history as having occupied a wide extent of country stretching from the great wall of China to the Caspian Sea.

We get our chief information about them in the days of their early inroads from the old historian Ammianus Marcellinus, who had served

in the Imperial body-guard, and accompanied the Emperor Julian on his expedition against Persia, A.D. 363.

He describes them as the rudest of the rude, unacquainted with the use of fire, feeding on roots and raw meat; a wandering race, dwelling in the woods and on the mountains; without houses, to which they had such an aversion that, even when in other countries than their own, they could scarcely be prevailed on to enter any, looking on them as graves for the living.

They seem, indeed, to have used waggons; but they lived chiefly on horseback, where they sat, sometimes astride, sometimes sideways, eating and sleeping in one or other of these positions, and so seldom dismounting that the report went they could not walk.

Their arms and the upper part of their bodies were said to be disproportionately large compared with the legs. This report is not confirmed by the appearance of the woman's skeleton shown on fig. 3.

They were accustomed to disfigure their children's heads from their birth; flattening the nose, and cutting the cheeks of the males to prevent the growth of hair. They had clothes of coarse linen, and of pieces of rat or mouse skin sewn together, which were worn unchanged until they dropped to pieces with age.

In war they began the attack with great fury, making a hideous noise; but, if they were vigorously opposed, their fury abated after the first onset; and, when once in disorder, they never rallied, but fled in confusion. They were quite unacquainted with the art of besieging towns, and never attacked an enemy's camp. They had no sense of honour, and violated the most solemn treaties without scruple.

Yet in a few years we have these wild savages, under their chief, Rouas, claiming the empire of all Europe west of the Rhine and north of the Danube, and dictating terms to the Emperor at Constantinople. To secure himself from their encroachments, the Emperor submitted to pay Rouas an annual tribute, the humiliation of which he softened to himself by giving him the title of Roman general, and dignifying the tribute paid with the name of *solde*, or pay. On the accession of Attila and his brother Bleda, we have the haughty Hun demanding, and the Emperor's plenipotentiaries yielding, still severer terms; the tribute was to be doubled, and the Romans were to bind themselves to give up all allies on the other side of the Danube with whom the Huns were at war.

Under this chieftain Attila, one of the most remarkable men renowned in history, their empire reached its highest pitch, and threatened the existence of Roman dominion in Western Europe. Driven to desperation, the Aryan race roused itself to make its final resistance; and on the Catalaunian plains, south-west of the modern Châlons, under the leadership of the patrician Aëtius, a man of genius, defeated Attila, and drove back the waves of barbarian conquest.

Attila retires devastating as he goes. To this period belong his invasion of Italy and destruction of Aquileia.

Everything we read about Attila is vast, startling, romantic. His craft is as remarkable as his prowess in actual warfare. His appearance strikes terror in his enemies; while he can be generous and pitiful to those who no longer resist. He glories in the title "Scourge of God." He leads into the field a host 500,000, some say 700,000, strong. Subject kings wait upon him, and think it an honour to do him service. His wives rival in number those of Solomon. An emperor's sister sends him a ring, and offers her hand in marriage. He takes no heed of the offer; but keeps the ring, to make use of as ground for future demands upon the emperor.

A Roman ambassador, Priscus, tells the story of his visit to the barbarian king and the manner of his entertainment. The Huns have made progress since the days of Marcellinus. They are no longer houseless wanderers. The Romans are entertained at tables in a spacious hall, in the middle of which Attila himself occupies a couch at a table on a raised platform, his sons seated beside him. Cup-bearers wait upon the guests, whom the king pledges in turn; while bards sing the exploits of their great master.

The envoy Priscus is admitted to offer presents to Attila's favourite wife Kerka, who receives him graciously. She knows the use of rich carpets and cushions, and has a keen appreciation of beautiful articles of personal adornment. Evidently we have arrived at a stage of advancement with which the accompaniments of the buried Huns of Cziko are more in keeping.

The story of Attila's death is as strange as that of his life. A young and beautiful wife, Ildico, to be added to his harem—a marriage feast on the grandest scale—a day of mirth and jollity—followed by the silence of the night and of death, and a sleep from which there is no awakening. His chieftains find him in the morning in his bed, the

blood welling from his mouth ; while beside the couch sits his young wife weeping, her face buried in her hands.

The Huns report a natural death from suffocation, caused by the bursting of a blood vessel ; and this is the publicly received account ; but this does not prevent other stories getting afloat, some of which associate the names of the young wife Ildico and of a young officer of the king's guard with suspicion of an act of murder.

With Attila's death, about A.D. 453, his empire falls to pieces. His sons quarrel about the division of power ; and, with their mutual dissensions, weaken and destroy each other. The Huns are no longer an invading devastating race. They have hard work to hold their own against their former subjects. But they linger on within contracting bounds for three hundred years longer ; until they come into contact with Charlemagne and awaken his displeasure ; whereupon he makes on them an eight years' war of extermination, after which we hear no more of them.

W. N. HILLS.



Wall Paintings at Kirkby Hall.



KIRKBY HALL, or, as it is sometimes called Kirkby Cross House, in Furness, in which these wall paintings are to be seen, is the old manor house of the knightly family of Kirkbys, of whom twenty-two generations are chronicled by West,¹ and who only died out as landowners about a hundred years ago. The house appears to be of two dates, the older part probably having been built in the fifteenth century, and the more modern portion apparently in the time of Henry VIII. The chapel is in the last named part, and in it are the wall paintings, which are probably of the same date. The chapel is twenty-six feet by fourteen feet, open to the roof, and divided into two bays by a framing of beams, or truss. The distance between the floor and wall plate is about seven feet, and probably at one time all this wall-space, except where broken by the windows, fireplace, and three doors, was painted. What remains at the present day is, unfortunately, very fragmentary.

The paintings throughout are on the plaster that covers the rough walling of silurian stone. The work on the east wall is the best preserved. Here we find in the northern bay the Lord's prayer above, and below two panels.

The first (fig. 1) contains in the centre a tree trunk, from which spread, palm-like, eight displayed peacock plumes. On either side of the tree below the plumes stand two strange-looking birds, with tails like cocks, and with their long necks crossed. Behind them are distant trees, and beneath them what appears to be a house.

The second panel, like the first, and like all which are well enough preserved to make anything of, contains the tree of peacock plumes, and beneath it a strange monstrous dragon biting, with its two reversed heads, its two uptwisted tails. The heads of this monster appear jackal like, and affixed to very long necks, which are joined at the shoulder and encircled by one ornate collar. One

¹ *The Antiquities of Furness.*

of the bodies of this fearful monster is standing, and the other seated, and both bodies are four-legged.



Fig. 1.—Wall Paintings at Kirkby Hall, Cumberland.

Coming to the southern bay on the same side, we find the ten commandments¹ above, and below there are the remains of three

¹ The ninth commandment is worded, "Thou shalt not bere *no* false wisse against thy neighbour."

panels. In each the peacock plume tree as before. The first also contains an eared and beaked head (apparently that of a griffin), holding in its beak a horse shoe. Its body is covered with feathers, and at the bottom can be discerned claws or feet.

The principal object in the next (fig. 2) is a large pigeon, which stands at the foot of the tree. Another bird of smaller dimensions, and shaped something like a heron, stands on the sinister side of the tree trunk, and stretches forward its beak towards the back of the



Fig. 2.—Wall Paintings at Kirkby Hall, Cumberland.

pigeon. It may be meant to be in the distance, but its head is in front of the tree trunk. In the bottom dexter corner, and close in front of the pigeon, are three houses probably meant to be in the distance. In the last panel all has been destroyed save the peacock plumes.

Each of these panels are contained within a sort of framing consisting of columns surmounted by ornate globe-like capitals, from which spring the two cusps of a trefoil arch, which is cut off by a border, which separates it from the Lord's Prayer and

Commandments above. The columns, however, which are ornamented below the capitals with a conventional pattern, are continued through to the border, where they are terminated with large lions' heads. Between the capitals and the lions' heads, each of these upper columns are decorated with two or three oblong windows. Below all the panels is a continuous diamond check pattern.

This decorated framework, dividing and enclosing the panels, seems to have at one time been continuous all round the room, and



Fig. 3.—Wall Paintings at Kirkby Hall, Cumberland.

uniform, except in the colouring and in the size of the enclosed panels, as those in the north bay of the east wall measure about four feet seven inches by two feet four inches, and those in the south bay only three feet eight inches by two feet two inches.

At the south end of the room where the window is, the panels, if any ever existed, are now gone. On a level with the other inscriptions is the Creed.

On the west side all is obliterated.

The north end has two doors in it, but faint traces of the panels are visible. Above is a long inscription much defaced, but showing

parts of chap. v. of the Epistle of St. Paul to the Galatians (v. 16-21). Mr. J. R. Dore, of Huddersfield, informs me that the version is that of Cranmer's "Great" Bible of May, 1541, and has kindly supplied me with the unreadable parts of the text from that version.¹

The latter part is the best preserved, but much is unreadable, and a great deal of plaster is broken away. The text commences with a

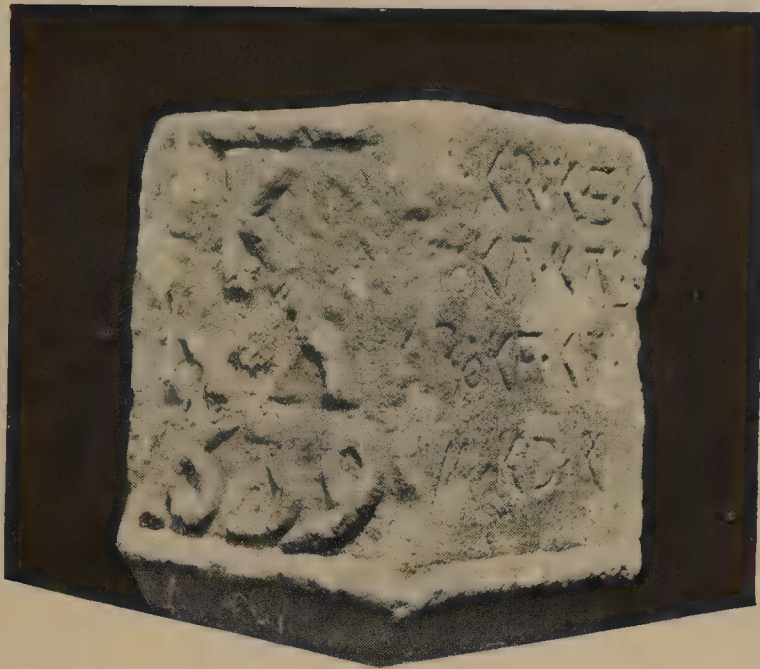


Fig. 4.—Stone with Coat of Arms at Kirkby Hall, Cumberland.

few almost undecipherable words, which, however, I believe to be "The Epistle to the Gala."² Then follows :—

"I saye walcke by³ the spyrit (and fulfyl not the lust) of the fleshe. For (the fleshe lusteth contrary to the sprete, and the sprete contrary to y^e flesh. These are contrarye one to the other so ye) cannot do whatsoeuer ye woulde. But yf y^e be led of y^e spyrite

¹ Mr. Dore, who had most kindly searched his collection to identify the passage, tells me that the following two versions have not been examined :—Tyndall 1525, and Coverdale 1535.

² This word, which is very faint, is too short for Galatians in full.

³ This word very faint, but appears to read thus. In the 1541 Bible it is "in." In the rest of the text various words vary in spelling somewhat from that version, but there is no further difference.

then are ye not under y^e lawe. The dedes of y^e fleche are manfeste whyche are these. Adultry fornicacion unclennesse wantonnesse worshypping of ymages wytchcraft hatred varyaunce zeale wrathe stryfe (sedycyon sects) enuiyng murdre dronckennes glottonie and soche lyke of the whych I tel (you before as I have told you in tyme past, that they which comyt such thinges, shal not be inherytours of the Kyngdō of God)."

The colours used in these paintings are not brilliant ; the peacock plumes being black or slatey blue, with brick red spots. The lions'



Fig. 5.—Stone with Coat of Arms at Kirkby Hall, Cumberland.

heads are brick red, and the cusps of the arches alternately brick red and white. The animals and birds are left the natural colour of the plaster, and the detail of feathers, etc., outlined in black. The inscriptions are in black letter, with some of the capitals in red.

The other two photographs (figs. 4 and 5) represent a stone now standing on a wall before the house. It bears on two of its sides coats of arms (1) 2 bars, and on a canton a cross moline (Kirkby); and (2) 6 amulets, 3, 2, and 1 (Lowther). The two

shields are joined at the angle by clasped hands. The third side is inscribed—

K.
R. A.
1639.

And on the fourth we find—

I . K R . K E . K
† ⊙ . K A . K AL . K
R ⊙ . K F . K W . K
M . K D . K

These shields and inscriptions record the match between Roger Kirkby and Agnes, daughter of Sir John Lowther, and the initials are those of five of their sons and six of their daughters.

Roger Kirkby = Agnes Lowther

b. 1601 |

Richard	Roger	Christopher	Jane	Agnes	Francis	Dorothy	
John	William		Ellen	Alice	Margaret	Mary	

The first initial in the second line is somewhat faint, but it appears to be † ⊙. As the four sons, John, Richard, Roger, and William, are all represented in the inscription, and of the daughters, Jane and Mary alone are omitted, this letter probably stands for Christopher, the fifth son.

H. SWAINSON COWPER, F.S.A.



The Burning of the Clavie.



ON the last night of the old year, Old Style, the mysterious ceremony known as "the Burning of the Clavie" is still carried out in the fishing and seaport town of Burghead, in the north of Scotland.

The custom is so strange, that it is quite unknown in any other part of Great Britain, although similar ceremonies are still in existence in some remote parts of Brittany and Russia. In early times we know the burning of the Clavie as an established custom in many parts of Eastern Britain, but the stern rule of the Covenanter, the Presbyterian, and the Puritan almost completely extinguished it in the seventeenth century, even as the priesthood of the present day is fast putting it down in Russia and Brittany as a superstition which is contrary to the teaching of the Church.

From the most remote ages this burning of the Clavie appears to have come down. Antiquaries have formed endless theories about it, some holding that it belongs to Roman times, and others that it is of Scandinavian origin; while the natives of Burghead assert that it is a Druidical worship, and has been handed down from time immemorial. It appears to me to be simply a survival of the worship of Baal, which was the universal faith of our fathers—a remnant of that great fire-worship which prevailed over the whole world as known to the ancients, from the sands of Arabia to the northern Atlantic Ocean, and from India to the Pillars of Hercules.

It may have come to Scotland by way of Scandinavia, or it may have come by way of Rome, when the worship of Mithras was introduced by the Roman arms. Very probably the Mithraic worship may be responsible for it, if it does not belong to a more remote period.

At Burghead may be seen the remains of ancient fortifications of immense strength. Much doubt has hitherto existed as to the period to which these belong, but recent excavations show the great

antiquity of the place. The few objects found are some of them pre-historic and some of them Roman, and the construction of the ramparts is of the type of the Gaulish Oppida as described by Cæsar. These ramparts are twenty-four feet thick, faced with stone on both faces, and joined by oak beams crossed by planks and nailed together with huge nails.¹

It may be matter for controversy whether the fort was Roman or pre-historic, but it can hardly be maintained now that it belongs to any later period. With these remarks we will return to the Clavie.



The Burning of the Clavie at Burghead, Morayshire, 1894.

(From an Oil Painting by J. Lochhead, belonging to Hugh W. Young.)

As evening approaches, a group of men may be seen, one of them carrying a large Archangel tar-barrel presented for the occasion by some merchant in the town, another carries a herring-barrel, and others bring the tools required. The tar-barrel is then sawn into two unequal halves, the larger half and the other cask are broken up and the pieces placed inside the smaller half, with lots of tar. The tub is fixed to a stout prop of fir, some five feet long, and a hole is bored in the bottom of the Clavie, in which the spoke is fixed by a long iron

¹ See *Proceedings Soc. Antiquaries of Scotland*, vol. 1890-91, pp. 435-47; vol. 1892-3, pp. 86-91.

nail, which is driven home by a smooth stone. No hammer is allowed to be used. Supports of wood are then nailed all round and secure the spoke to the tub. The completed Clavie is then filled up with chips of wood and tar, and finally lit with a burning peat amidst rounds of cheering.

There is so graphic an account of the rest of the proceedings given by Robert Chambers in *The Book of Days*, that I prefer to quote from it, rather than make any effort to rival so accurate a description :—

“ By this time the shades of evening have begun to descend, and soon the subdued murmur of the crowd breaks into one loud, prolonged cheer, as the youth who was despatched for the fiery peat (for custom says no sulphurous lucifer, no patent Congreve dare approach within the sacred precincts of the Clavie) arrives with his glowing charge. The master builder, relieving him of his precious trust, places it within the opening already noticed, where, revived by a hot blast from his powerful lungs, it ignites the surrounding wood and tar, which quickly bursts into a flame. Then Clavie-bearer number one, popping his head between the staves, is away with his flaming burden. Formerly the Clavie was carried in triumph round every vessel in the harbour, and a handful of grain thrown into each, in order to ensure success for the coming year ; but as this part of the ceremony came to be tedious, it was dropped, and the procession confined to the boundaries of the town. As fast as his heavy load will permit him, the bearer hurries along the well-known route, followed by the shouting Burgheadians, the boiling tar meanwhile trickling down in dark sluggish streams all over his back. Nor is the danger of scalding the only one he who essays to carry the Clavie has to confront, since the least stumble is sufficient to destroy his equilibrium. Indeed, this untoward event, at one time looked on as a dire calamity, foretelling disaster to the place, and certain death to the bearer in the course of next year, not unfrequently occurs. Having reached the junction of two streets, the carrier of the Clavie is relieved ; and while the change is being effected, firebrands plucked from the barrel are thrown among the crowd, who eagerly scramble for the tarry treasure, the possession of which was of old deemed a sure safeguard against all unlucky contingencies. Again the multitude bound along ; again they halt for a moment as another individual takes his place as bearer—a post for the honour of which there

is sometimes no little striving. The circuit of the town being at length completed, the Clavie is borne along the principal street to a small hill near the northern extremity of the promontory called the 'Doorie,' on the summit of which a freestone pillar, very much resembling an ancient altar, has been built for its reception, the spoke fitting into a socket in the centre. Being now firmly seated on its throne, fresh fuel is heaped on the Clavie, while, to make the fire burn the brighter, a barrel with the ends knocked out is placed on the top. Cheer after cheer rises from the crowd below, as the efforts made to increase the blaze are crowned with success.

"Though formerly allowed to remain on the Doorie the whole night, the Clavie is now removed when it has burned about half an hour. Then comes the most exciting scene of all. The barrel is lifted from the socket, and thrown down on the western slope of the hill, which appears to be all in one mass of flame—a state of matters that does not, however, prevent a rush to the spot in search of embers. Two stout men, instantly seizing the fallen Clavie, attempt to demolish it by dashing it to the ground, which is no sooner accomplished than a final charge is made among the blazing fragments, that are snatched up in total, in spite of all the powers of combustion, in an incredibly short space of time."¹

The engraving here given is from a picture lately painted for me by Mr. J. Lochhead, the well-known artist, who has very successfully caught up the peculiar characteristics, the light and shade of the weird scene, in, I think, a highly successful manner.

HUGH W. YOUNG, F.S.A. (Scot.).

¹ *Book of Days*, pp. 779-790.

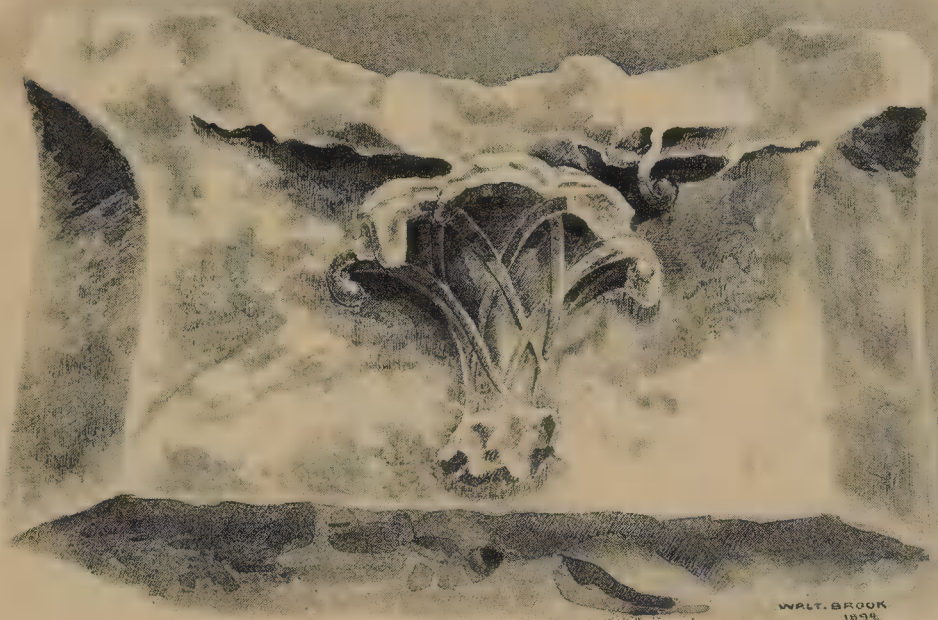
A Survey of the Existing Remains of the Priory Church of the Holy Trinity, Micklegate, York.



RECENT survey of the existing fragments of the above church has been productive of results of an interesting nature to the archæologist, which, whilst verifying the various speculations which naturally occur under the circumstances, has brought to light some exceptional features which are not unworthy of consideration by all interested in Transitional

Norman and Early English buildings.

In 1887 a new chancel was added to the church, which at that time consisted of the four bays of the ancient nave up to triforium level, and during the time of the necessary excavations for the new work, the foundations of the ancient central tower (the only tower of the old fabric), and those of two piers of the choir, were uncovered, presenting the appearance of good Transitional work, the bases being rather elegant than massive ; those of the tower corresponding almost exactly to the two which now remain, and are in good condition up to the string-course of the triforium. A small capital, apparently belonging to one of the Norman windows, was found very similar to the work at Nun Monkton Church ; also a piscina of peculiarly elegant design, an adaptation of the Corinthian order very ingeniously conceived. This is now placed in the church, and it is to be hoped will be inserted in the wall for preservation. The bases of the columns of the nave have been sawn away, in order, presumably, to make room for pews, and, with the exception of the south-east and north-east respond, destroyed inside the portion of the nave now used for service, and the floor is raised quite fourteen inches above the ancient level, which gives the arches a squat appearance, and much detracts from the impression produced on the visitor by the otherwise massive and severely plain character of the work. The stone joints, where they have been left untouched, show great skill



VIEW FROM BELOW.



VIEW FROM ABOVE.

Piscina in Holy Trinity Church, Micklegate, York.

28 *Existing Remains of the Priory Church*

on the part of the ancient masons, almost realizing the ideal of Gervase in his account of Canterbury ; "the whole work seemed to be of one stone, so fine were the joints." It is much to be regretted that the south side pillars have been re-tooled, and the joints raked out and made wide and clumsy, and filled in with dirty mortar.

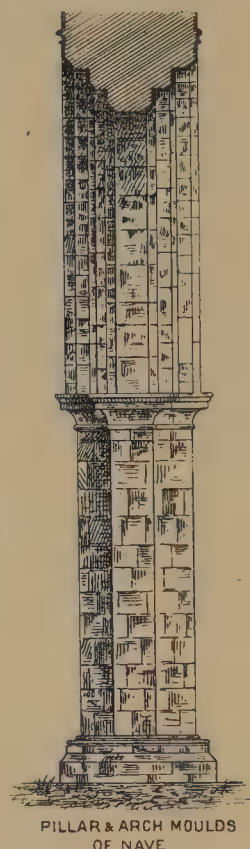
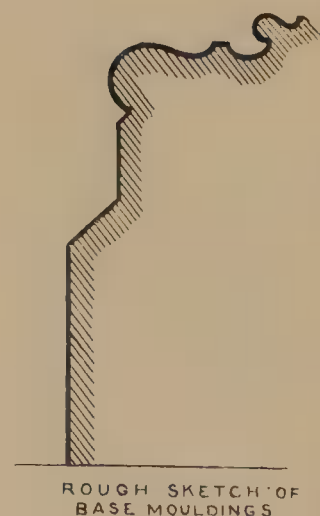
Arches.—A study of the arches will amply repay the student of architecture ; they are the creation of a master mind, and are full of character, strong and stately. The piers are octagonal.

It will be seen from accompanying rough sketch plan of the nave bases that the octagonal stops upon the square surbase, an unusual feature. In the Minster Library, York, a similar base is to be seen, only the whole base is octagonal, which is the most common plan. The effect produced is rather a pleasing one, and worthy of imitation in any modern church where space is no object.

The windows of the north aisle are still intact in the portion since raised on aisle walls and used as a tower, and are deeply splayed

lancets, perfectly plain inside, without shafts or mouldings, save a small chamfer in the head. Outside, facing north, are some very good mouldings and a capital, with an unpierced dog-tooth, plain four-sided ornament ; the west window of aisle simply splayed, no shafts or capitals.

West Front.—The existing remnant consists of a two-arched arcade and north pier, a west door with capitals and bases intact, of plain Early English work. The stone seat of the arcade is covered, but has been excavated and measured. There is a fine Early English arcade, with remnant of figure in bas-relief ; above the string-course of the now destroyed



lancets a small portion of west lancet is to be seen, with bold dog-tooth ornament, very large indeed, and well cut.

One Bay of Nave.—The westernmost bay of nave, which formerly consisted of five bays, the arches of which still remain, can be seen from a backyard belonging to the church; also from Priory Street.



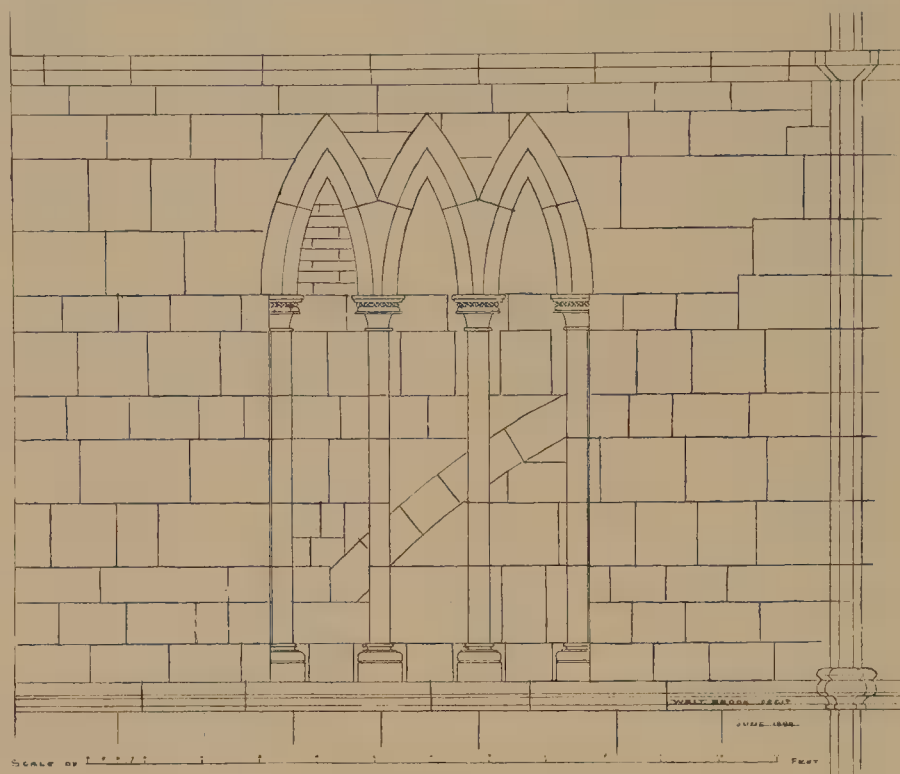
ROUGH SKETCH ONE BAY OF NAVE, HOLY TRINITY PRIORY.

This remaining bay, on close examination, shows clearly the whole design of the nave, a massive composition of Early English, almost Transitional work, but the capitals clearly show that it is really Early English at the beginning of the style. This annexed rough sketch, very hurriedly drawn, will show the features clearly enough to be understood.

The arch is walled in, and various unsightly additions disfigure and hide much that is here shown, but in the main it is absolutely a faithful reproduction of the original.

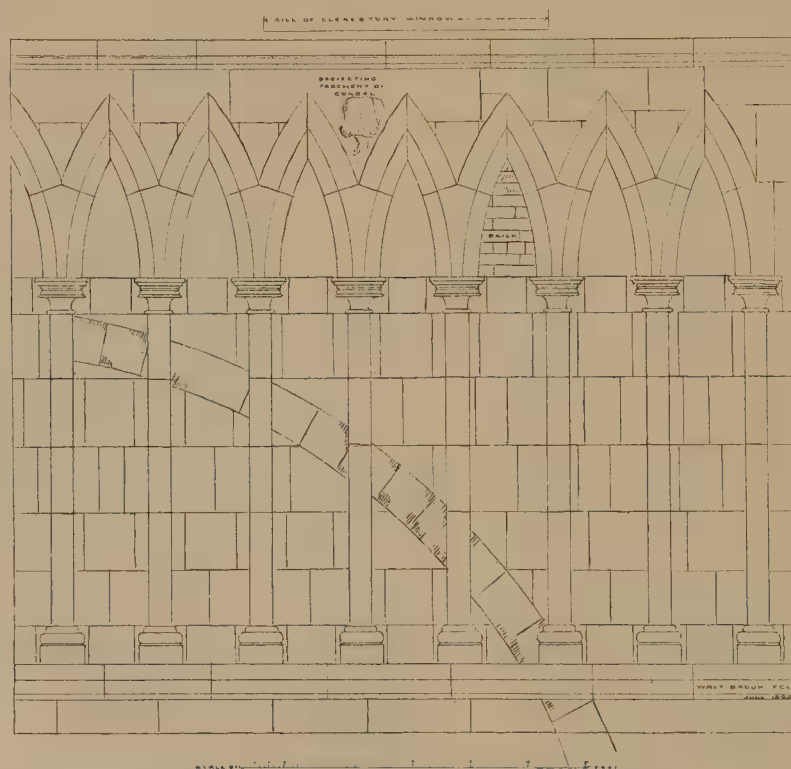
Triforium.—The triforium presents some rather unusual features; it has a blind arcade of three arches in the nave, and on the outer wall under aisle roof, now in tower, built against it, seven arches of good bold work, very high and narrow. This outer arcade is difficult to understand, as it would be entirely hidden from view; and looking at the west end of the aisle from the adjoining yard, the parapet line of the old aisle roof is clearly and sharply defined, inasmuch as the present tower, made up of odds and ends from ruins of church, clearly commences upon this line. The small sketch shows strongly the ancient good work, and the later "jerry-builder's" work. It will be seen that had the *same* masons at the *same* time intended to have raised this wall, and to have made the arcade of seven arches for the inner part of a muniment room, covered walk, or building adjoining church, the work would have been of a uniform character, and the aisle window of north side would never have been finished and used as it apparently has been, being now *in situ*.





TRIFORIUM.—Inner Wall, North Side.

Scale $\frac{1}{4}$ inch to the foot.



TRIFORIUM.—Outer Wall under Aisle Roof, North Side.

Scale $\frac{1}{4}$ inch to the foot.

Buttresses.—These are long and narrow and of good Early work, but the north-westernmost has been pulled out, and a larger one built, with no ties, into wall to support thrust of tower as at present existing. It would be very interesting to have two or three good opinions upon this difference in plan in the triforium. This large buttress has straight joint all the way up.

Roof.—A stone wall plate runs above clerestory arches, and is apparently original, pointing to the former existence of a wooden roof, but of what construction it is not easy now to determine, as roofs of this period are very rare in a perfect state. The span would be about twenty-seven feet six inches—a good wide one—and as the height to wall plate is about fifty-two feet, it is possible it was not of a lofty pitch, although the angle of aisle roof is very acute.

Bells.—These are two in number, one dated 1731, the other more ancient; probably one begged or bought from the general confiscation at the Dissolution. The inscription in Lombardic capitals reads—

I + H + C + CAMPANA BEATE MARIE
“JOHANNES POTTER ME FECIT.”

Precincts.—A few walls remain, built on to in all directions. The east wall of the choir and part of the transept, still about twelve feet high, running nearly to Trinity Lane, may be seen up two little courts in Trinity Lane. A Wesleyan chapel occupies most of the remaining part of the ancient grounds, but nothing of any interest is to be seen above the surface, as the stone has been used to form walls and foundations of newer buildings.

The Priory Gate.—This was pulled down to form a new street some years ago.

The once famous house, an account of the existing fragments of which has just been given, was the foundation of Ralph Paynell or Paganel, in the time of William Rufus, and was endowed with lands and churches, enough to support a cathedral, the plunder, no doubt, of the said Paynell, as a reward for his share in the Conquest. It was under the Abbey of Marmoutier, Tours, and as an alien priory was probably dealt with even more unsparingly than other houses. In its glory it must have been a fine establishment, with its domestic buildings, gatehouse, and church. The procession of *Corpus Christi*,

a great spectacle even in the days of gorgeous pageantry, used to assemble in and proceed from this church; but of actual historical associations it is difficult to find any traces except those contained in the charters and wills, etc., of kings and benefactors. This short notice is merely architectural, and purposely avoids trenching upon the matters of ecclesiastical or historical interest associated with the ancient Priory of Holy Trinity, York.

York.

WALTER BROOK.





Illustrated Notes.

EGYPTIAN TOMB IN THE ISLAND OF ELEPHANTINA.

WE publish an illustration of the ancient Egyptian tomb discovered and explored by H.R.H. the Crown Princess of Sweden and Norway in the island of Elephantina, in the Delta, during her last sojourn in Egypt. The



Ancient Egyptian Tomb in the Island of Elephantina, discovered and explored by
H.R.H. the Crown Princess of Sweden and Norway.

director of the Egyptian Museum in Florence, Professor Schiaparelli, the celebrated Egyptologist, happening at the time to be in Egypt, was invited to

visit the tomb, of which he made drawings, and copied the hieroglyphic inscriptions. He has just issued an exhaustive monograph on the discovery, in which he declares that the tomb is that of one Hirschuf, Governor of Elephantina, and collector of the tribute of Nubia in the time of the Pharaohs, Pepi I. and Pepi II., and that the inscriptions throw fresh light, not only on the topography and history of Elephantina, with its necropolis, in the period of the Fourth Dynasty, but in a great measure on those of the entire Egyptian Soudan. The monograph in question is accompanied by the hieroglyphic inscriptions in full, with translations and annotations in Italian.

CARL SIEVERS.

EXAMPLE OF OLD GESSO ART AT MONTROSE, N.B.

AN example of this kind of work in oil and rich gilt or gold has long been located in Montrose and neighbourhood. It represents the British fleet in



The British Fleet in the time of Queen Anne done in Gesso.
Inchbrayock, Montrose.

the time of Queen Anne, possibly the landing in the Thames of Prince George of Denmark.

The Royal Standard of Queen Anne is hoisted on the mainmast of the principal ship, a three-decker, which, with sails set, appears to have just arrived

before the Tower. From this ship a boat proceeds ashore. The other ships of the fleet are of the age of the Charles', having high poops.

The upper clouds are fanciful, showing in the centre Fame blowing his trumpet, with a scroll beneath, "Floreat Britannia," and with like subjects in either corner. That fine bird the Great Northern diver is on wing in the sky, as also the stork. The picture measures about forty-three inches by thirty-three inches. There is a border of vignettes representing ships of various denominations, some of them bearing the Dutch flag, while on either side are vases of tulips, with a fir or pine tree in the smaller sections. The borders of the Star, Rose, Thistle, etc., occupy the corners. The middle vignette in lower border bears this inscription—

"Hanc regalem tabulam
Johanne Rea temp. Anne delnt.
Et post multos annos nova ejus
inventione decoravet."

In the upper border the two garland vignettes are inscribed, one with "Vivat Regina," the other, presumably, "Vivat Princeps," the centre vignette of that border being a castle. The colouring is in the rich old Dutch style in oil, the blue of the clouds and sea having assumed an olive shade. Gilding, or gold, has been profusely used in decorating the ships prow and stern, also in the rails and bars of the border, which it alternates with the rich Flemish crimson.

The picture is framed in narrow thistle-carved wood like an Indian gum. It hung for one hundred and fifty years above the fireplace of the kitchen parlour in an old timber gable-ended house, now removed, near the Town Hall. The house belonged to Provost Coutts, one of the founders of the famous banking house, and who was said to be a lover of the Fine Arts.

Inchbrayock, Montrose.

R. BARCLAY.

RE-ERECTION OF DARTMOOR MÊNHIRS.

MAINLY through the exertions of the Rev. S. Baring Gould, Mr. R. H. Worth C.E., and the writer, several of these interesting pre-historic monuments, which were prone, have again been set up, and it is to be hoped secured from any danger of spoliation. Many of these mênhirs stand at the heads of rows, of upright stones, which are sometimes in single, often in double, and more rarely in treble, quadruple, and in one case of seven parallel lines.

The lengths of these lines varies from a few hundred feet to an example on Stalldon Moor, which consists of a single line of stones starting from a stone circle fifty-two feet in diameter, and which can be clearly traced for a mile

and a half, with more uncertain indications of a further length of three quarters of a mile, with a kistvaen as a terminus. These stone rows are always connected with sepulchral remains, for when fairly perfect they usually start with a circle enclosing a barrow, and end or point to a cairn of kistvaen.

Recent investigation has yielded some evidence which connects these stone rows with the Neolithic period, and it is to be hoped that further light will be thrown on these interesting monuments by the efforts of the Dartmoor Exploration Committee, which is composed of archæologists who have made a special study of the antiquities of Dartmoor.



Re-erection of Dartmoor Mênhirs

Midway between Down Tor and Combeshead Tor, and about three hundred yards east of a line drawn from the former to the latter, is the Down Tor Stone Row. It may be found by reference to the six-inch Ordnance Survey, Devon, Sheet No. 112, N.E.

The direction of the row is S.W. to N.E. At the south-west end is a sepulchral circle, having an inside diameter of thirty-seven feet. In this is the remains of a small barrow. This circle is the starting point of a fine single row of upright stones, which extends in a straight line nearly six hundred yards in length, and terminates in the direction of a fine cairn, which shows traces of chambering.*

* The Ordnance plan is in error in showing the row ending in a "pound" or circular enclosure.

The row consists of one hundred and seventy-three visible stones. The majority of these had fallen, including the two fine specimens at the extreme south-west end, close to the sepulchral circle. With the kind permission of Sir Massey Lopes, Bart., these two, and a smaller one lying a few feet east of them, were in April last re-erected under the superintendence of the Rev. S. Baring Gould, the Rev. W. A. G. Gray, and the writer.

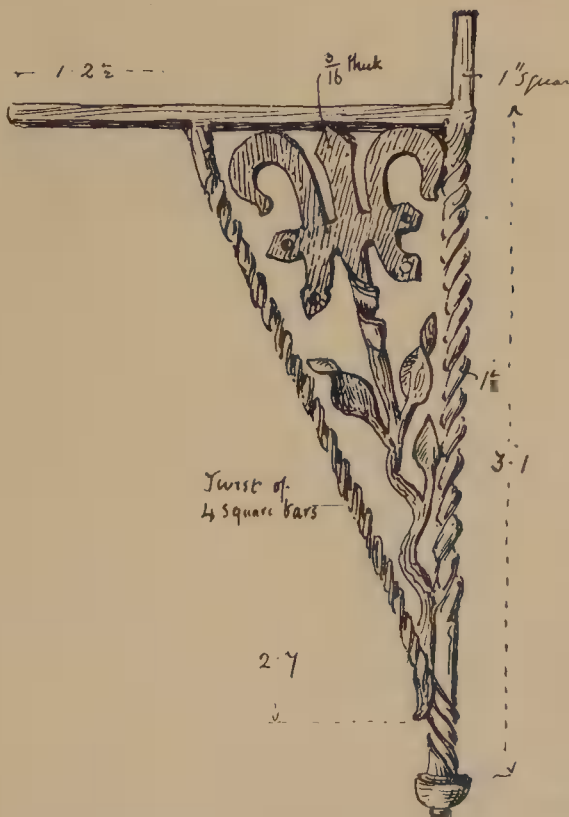
The largest stone is twelve feet ten inches long, and weighs about three tons. It now stands nine feet above the level of the ground. The illustration shows this stone erect, and in process of being secured by "tamping," whilst the second is being slung prior to being placed in position.

The holes dug in the "calm," or granitic sub-soil, in which these stones formerly stood, were very apparent on clearing the ground, so that they occupy their exact original position. In order that the stones might be permanently secured, these holes were dug deeper, and a little Portland cement was mixed with the "calm," and the whole with "trigger" stones was well rammed in. Careful search was always made for any signs of interments at the base of these Dartmoor mênhirs, but up to the present none have been found.

In the following July all the fallen stones were re-erected in their sockets, making the Down Tor Row one of the most perfect of its kind on Dartmoor.

ROBERT BURNARD.

Member of Dartmoor Exploration Committee.



WROUGHT IRON CRANE
IN FIREPLACE, GWYDIR
HOUSE, OVERTON,
FLINTSHIRE.

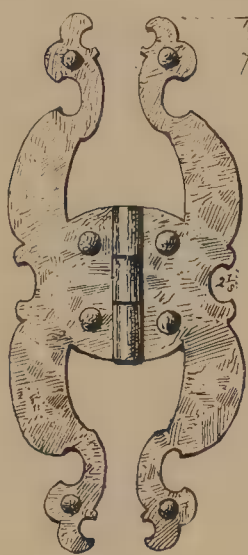
GWYDIR HOUSE is a late seventeenth century building, standing in the village on the south side of the churchyard. Wrexham and its neighbourhood abounds in ironwork of this date of the most excellent design and workmanship, of which this is a good example.

ARTHUR BAKER, R.C.A.

Wrought Iron Crane in Fireplace at Gwydir
House, Overton, Flintshire.

TWO SEVENTEENTH CENTURY HINGES.

THE cupboard hinges from Llangynhafel Church, Denbighshire, and the top of the hinge from Merton College Library, Oxford, which apparently represents two men grinning at each other, are typical specimens of Jacobean hinges.



Cupboard Hinge at
Llangynhafel Church,
Denbighshire.

The date of the Llangynhafel hinge must be about 1660, as that date is on a pew which is panelled in exactly the same manner as the cupboard. Hinges of this design in good houses were frequently made of silver.

I imagine the Merton College hinge, which is of much the same character as the Llangynhafel hinge, is of rather a later date, though a contrary tradition exists at Merton that the bookcase, with the rods, chains, etc., for fastening the books to the shelves are of much earlier date than the ornamental woodwork upon them, as well as the screen, table, staircase, etc.



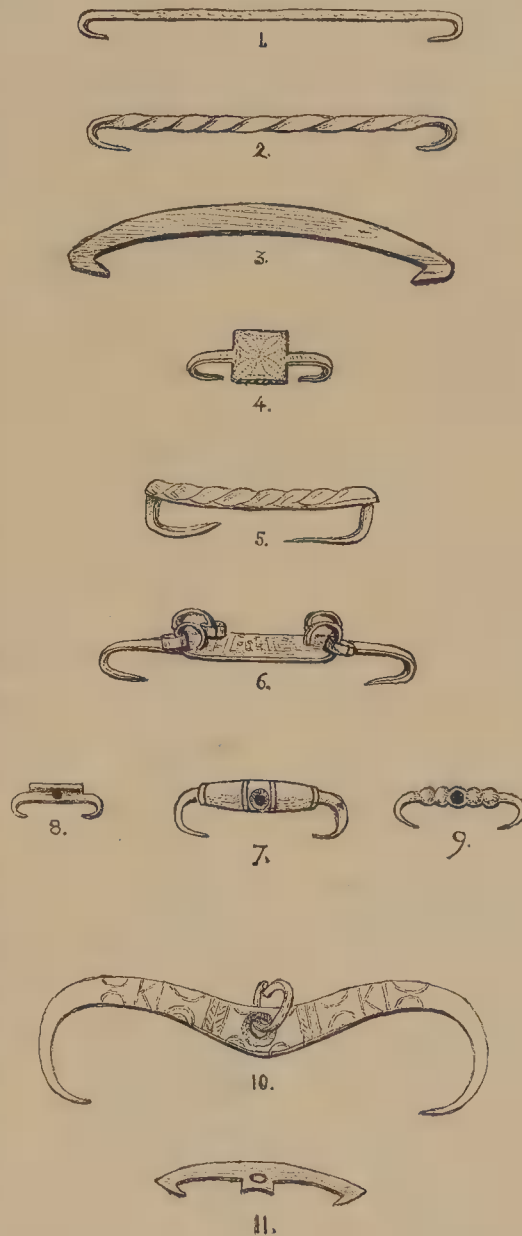
Hinge in Library
of Merton College,
Oxford.

ARTHUR BAKER, R.C.A.

ANCIENT DOUBLE HOOKS OF BRONZE.

AMONGST the specimens to be seen exhibited very commonly in museums and collections of objects dating from ancient Roman times, are double hooks of bronze, usually of small size, and of considerable variety of design. Several of these are figured in the accompanying sketches (1—9), copied from specimens formerly in the Lefevre collection, Macon, and now in the Pitt Rivers collection at Oxford. I have as yet seen no special use attributed to these objects, and gather from looking at the labels in museums ("objects of unknown use," etc.), that ideas as to their probable function are lacking. In the British Museum one (resembling that numbered 7 in my sketches) is classed with a lot of other objects labelled "fish-hooks." The object of this note is to suggest a possible, I may say probable, use for these curious double hooks. These consist essentially of a central portion, varying in form, and terminating at either end in a hook with a sharp point. Both hooks are bent over in the same direction, and the points are directed towards one another. The objects seem all obviously intended to serve a similar purpose, and the sharp points indicate that the hooks are intended to pass through some substance, and to be imbedded in it. No. 1 is perfectly plain, about three and a quarter inches long, with the ends bent over. No. 2 is similar, but is ornamentally twisted. No. 3 is of flattened shape and curved, gaining in

stiffness. No. 4, of smaller size, has a flat square central plate, ornamented on the upper surface. No. 5 is waved on the upper surface, and has the hooks starting out at right angles below. No. 6 has a broad central plate, from the angles of which strips of the metal are curved over, and upon each loop thus formed is passed a small loose ring, with ends "jumped" together. Nos. 7, 8, 9 have ornamentally shaped centres, and differ from the others in being perforated in the middle, obviously for suspension. So far as I am aware, objects of this kind have disappeared from use in Western Europe, and there is perhaps nothing surviving in this region which seems to suggest a use for the ancient ones. But in other parts of the world, widely separated, we find that very similar objects are in daily use, and these modern examples offer a very simple explanation of the use of the bronze hooks of ancient times. A comparison of the two examples (Nos. 10 and 11) will show at once that the modern forms are precisely similar in principle to the ancient (1—9), and we may reasonably conclude that their uses have been similar also. No. 10 is a large double hook of brass, about four inches across, per-



enry Balfour del.

Scale $\frac{1}{2}$

Ancient Double Hooks of Bronze.

forated at the centre, through which passes a plain ring of copper; the central portion is decorated, with incisions on both surfaces. This specimen comes from Kunawar, a mountainous district of the Himalayas, c. 78° E., 31° N., and was

presented by Mr. C. Raikes to the Ashmolean Museum in 1838, and is now in the University Museum. It is described as being used for "*fastening the edges of the blanket worn by men,*" and was brought from the district together with a fine brass penannular brooch like those shown in the figure of a woman of Bussahir on the Sutej, on page 175 of vol. i. of the "*Illustrated Archæologist.*" No. 11 is a smaller sized double hook of ivory, made by the Chukchi of Eastern Siberia. These are fairly common in museums, and do not appear to vary much in design, being perfectly plain, flattened, curved in a form resembling No. 3, and furnished with a small perforated flange for suspension. Two are figured in the "*Voyage of the Vega,*" vol. ii., page 136 (translated edition, 1881), together with some ivory buckles, etc. These are, I believe, used for drawing together loose portions of the garments, no doubt with the idea of making them fit better round the person, and so, by closing the openings more effectually, excluding the cold and wet. When we recall the very loose and flowing nature of the garments of the Romans, especially the ample *toga* of the later period, whose folds were so carefully arranged, the *pænula*, a long cloak reaching to the knees, the *lacerna*, *paludamentum*, etc. (*vide* Guhl and Köner and other writers), we cannot but see how very useful double hooks such as those described would be for drawing together two edges, or gathering up and holding the loose folds, just as the modern native in the Himalayas brings together the edges of his blanket cloak with hooks of a similar kind. To prevent the hooks being lost by accidentally becoming unfastened, some were perforated (Nos. 7, 8, 9) for a small cord, by which they could be worn suspended, just as is the case in the Himalayan specimens, and, no doubt, the Chukchi ones also. I am not aware of any sculptures or other representations illustrating the dress of the Romans which show such hooks actually in place; but, though useful, these would readily escape being represented, except where great attention was given to detail. They must have been used for the outer garments only, as the hooks, being turned inwards, would be decidedly unpleasant if situated too near the skin, and it is certain that they were so worn (if the suggested use be the true one), as the ornamentation is so often confined to the upper surface, *i.e.*, that which is away from the direction taken by the hooks, and never, I believe, confined to the lower surface. It is interesting to note how objects whose use has died out may re-appear long after. A case in point is interesting in connection with the subject of this note. Riders of bicycles find it necessary to draw the lower portion of the trousers closely round the ankle to prevent their fouling the gear, and several contrivances for effecting this have been invented; simplest of all is an ordinary pin, with the head end filed to a point, and the two ends curved round to form hooks. This is precisely the plain double hook figured (No. 1).

Since writing the above note I have purchased one of the ancient double

hooks of bronze, which differs from those already described in having the hooks *hinged* to the central plate, and so being flexible.

The centre disc is simply decorated with ring and dot ornament on both surfaces, and the hooks are each double pointed. It was dug up at Walbrook. This is a most efficient implement for the purpose suggested, and its flexibility renders it less likely to shake loose.



Oxford Museum.

HENRY BALFOUR.

SEPULCHRAL VESSELS FROM MASTAVAN, ASIA MINOR.

THE vessels here figured approximately one-third their actual size, together with a silver coin, have been recently presented to the Cardiff Museum and Art Gallery. The interesting point concerning the tomb whence they were derived is the circumstance that the coin fixes its date within very narrow limits. Mastavan is a small village in the Meander plain near the town of Nazli, and is in sight of an ancient town of the same name, marked on Keipert's large-scale map of Western Asia Minor. The tomb referred to was opened by the donor in 1893. According to his description, it was an oblong vault about six feet by three feet, lying east and west, lined with masonry, and



Sepulchral Vessels from Mastavan, Asia Minor.

covered with rough slabs of stone laid level with the ground. The skeleton which it contained was extremely decayed, in fact only a few of the long bones retained their shape, and these crumbled away at a touch.

The vessels and coin were near one end of the vault, presumably where the skull had lain. The most remarkable of these vessels is that on the left in the accompanying sketch. It is a glass bottle of uncommon shape, the neck being long, and the body shallow, but wide in proportion to its height. It is

four and a half inches high, and the same across the body, and the upper surface of the latter has been pressed in to produce a series of four undulations. It is extremely thin and light, weighing less than two ounces. The jar-like vase figured on the right is also of glass, three inches deep and two and three-quarter inches in diameter. The bottom is slightly pushed in, so as to enable it to stand upright. The central bottle is of buff terra-cotta, carefully turned on the wheel, and about five and a half inches high. The limey encrustation on these vessels (very thick and evident on the central bottle) indicates that none of them stood upright in the tomb; the glass bottle, however, was only slightly inclined. There is, of course, no reason to doubt that they were originally deposited upright, the tall narrow forms of two other vessels rendering them susceptible of being overturned.

The coin (undoubtedly the *naulum* to pay the boatman Charon for the passage over the river Styx) is of Otacilia, the wife of the Emperor Philip I., who reigned from A.D. 244 to 249. On its obverse is OTACIL SEVERA AVG, with the profile of the Empress to the right; and on the reverse a draped female figure, with drapery thrown over head and shoulders, and the legend PIETAS AVGVSTAE. As the coin was obviously buried in very *new* condition, it serves to fix the approximate date of the tomb.

Cardiff Museum.

JOHN WARD.

ATTEMPTED SALE OF THE ANCIENT PREACHING CROSS AT LEIGHTON BUZZARD.

ON the 18th of September last Messrs. Walton and Lee offered for sale at the Auction Mart, Tokenhouse Yard, London, the ancient Preaching Cross of Leighton Buzzard as part and parcel of the Stockgrove estate, a proceeding which naturally excited the most intense indignation amongst the inhabitants of that town. Sir Wyndham Hanmer, the present lord of the manor of Stockgrove, claimed the cross as his property, notwithstanding its having been the undisputed possession of the inhabitants for five hundred years, and having been restored in 1620 by a levy on the whole population, and again in 1852 by public subscription. Fortunately, the bidding at the sale did not come up to the expectation of the vendor, and the property was withdrawn by the auctioneer. Sir W. Hanmer has since then had the good sense and public feeling to concede such rights as he imagined himself to be entitled to with regard to the cross once for all to the Town Lands Trustees of Leighton Buzzard.

Good illustrations of the cross appeared in the *Illustrated London News* for September 29th, and the *Pall Mall Budget* for September 27th. The former we are enabled by the courtesy of the proprietors to reproduce here. It is an

elegant Gothic structure of pentagonal plan, standing in the High Street, and surrounded by an iron railing, the keys of which are held on behalf of the



Ancient Preaching Cross at Leighton Buzzard.

town by the Public Lands Trustees. The cross stands on a flight of five steps, and is built in two stages, the whole being surmounted by a small spire. The lower stage has an arcade of Tudor arches, and the upper stage has canopied niches of the Decorated period containing statues. It is said to have been used as a pulpit by the preaching friars, and was probably erected at the cost of the monastery of Leighton Buzzard, whose property was transferred by Henry VIII. to the Dean and Canons of Windsor. But for the patriotic outcry raised by the townspeople of Leighton Buzzard, and the reluctance of bidders at the sale, this venerable monument might perhaps have been bought by some enterprising Yankee, who would, no doubt, have taken it "right along" to Chicago, or some equally desirable site, for its re-erection. Again we ask, When are we to have an Ancient Monuments Act which will render such disgraceful trafficking in preaching crosses an impossibility?

SCULPTURED "AGNUS DEI" FOUND AT SHAWELL,
LEICESTERSHIRE.

The Rev. E. H. Bates has forwarded for our inspection a photograph of a piece of sculpture dug up last spring at Shawell Church, Leicestershire. The old church was pulled down about thirty-five years ago, when this

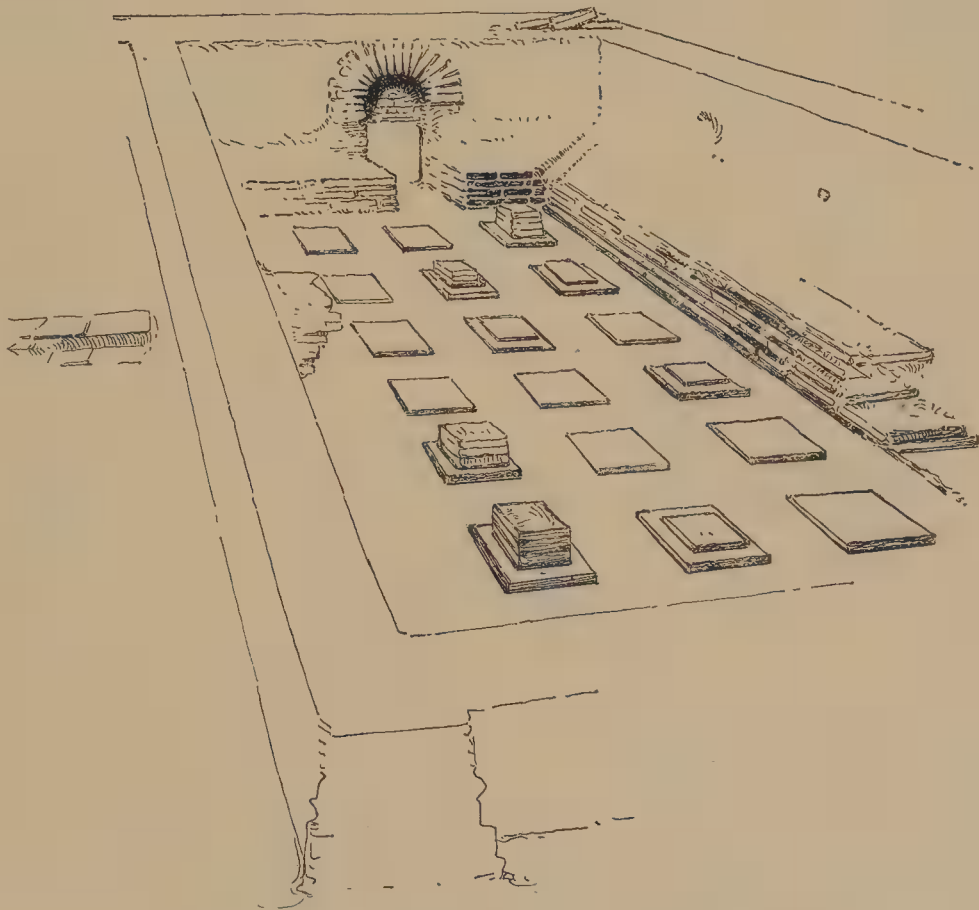


Sculptured *Agnus Dei* at Shawell Church, Leicestershire.

fragment, with other portions of the edifice, was used to ornament a rockery in a neighbouring garden. Nobody remembers having seen it in the wall of the church, so it was probably built in face downwards, as some mortar still adheres to the sculptured side. The stone is one foot square, and six inches thick, and forms a complete panel, on which is carved the *Agnus Dei*. It may have been placed over a doorway, but it does not seem to be part of a tympanum. The date is probably twelfth century.

ROMAN VILLA AT DARENTH, KENT.

For many years past it has been suspected by most of the residents in the neighbourhood of Darent, that foundations of buildings of Roman date existed in a field called Southfield, on Mr. Bartenshaw's farm, as numerous



Roman Villa at Darent. Foundations of Heating Apparatus.

fragments of tiles, mortar, and other *débris* of masonry were continually turned up by the plough. It fortunately occurred, recently, to Mr. E. Arnott Clowes and his friend Mr. Thomas Marchant, who reside in the locality, to test the question. A few trial trenches were cut in a certain portion of the

field, resulting in the discovery, close to the surface, of walls running in all directions, while here and there sections of floors paved with red tesserae were laid bare. Subsequently, by the advice of Sir Wollaston Franks, Mr. George Payne, F.S.A., was communicated with and invited to superintend a systematic exploration, the sanction of the owners—the Ecclesiastical Commissioners, and the tenant, having first been obtained. It was clearly seen that a large sum of money would be required to carry out the work, which was immediately forthcoming from Mrs. Rolls Hoare, Mr. Clowes, and Mr. Marchant.

Early in December fifteen men were placed at Mr. Payne's disposal, and since that time the task of excavating has been pushed on vigorously. In the course of a month, rooms, baths, corridors, hypocausts, tanks, water



ROMAN VILLA at DARENTH

Objects found during excavations.

courses, drains, and court-yards have been disclosed, covering an area of some 120 yards square. Several of the rooms are paved with red tesserae, some with tiles, while others are laid in hard white concrete with half-round skirtings of red cement. The walls of most of the apartments were adorned with distemper painting in various patterns and brilliant colours. A novel feature was met with, in some of the rooms being divided by hollow plaster partitions, which may have been filled in with planks of wood. Hypocausts abound, and are particularly instructive, as the floors over them are suspended upon either little walls of flint, pilae of square tiles, or flue tiles. In one room, thirty-four perfect and ornamented flue tiles support the floor. In the walls of these heated chambers may be seen the various methods adopted for

conducting the smoke and fumes from the furnace to the roof by means of flue tiles, channel tiles, and drain pipes. The archways leading from the stoke-holes, one of which is given in the accompanying engraving (p. 45), are, in two instances, in excellent preservation. The suspended floors of the heated chambers are of great thickness and weight; it is, therefore, not surprising to find that some have collapsed. The range of rooms from east to west cover 350 feet in length, with a corridor along the entire front of the house. Beyond the corridor are courts divided by the foundations of a huge building 90 feet long and 10 feet wide. At the southern end of it is a semi-circular tank which was probably lined with lead; the gutter of tiles leading into it still exists. On either side of the tank are thick buttresses. The excavators are now following rooms along the outsides of the courts. Altogether nearly fifty apartments for various purposes have been uncovered, so there is every probability that the Darenth Villa will exceed in dimensions those hitherto explored in this country. During the progress of the work a few interesting objects have been found, some of which we have illustrated (p. 46), consisting of one of the so-called *hippo-sandals*, an iron ring of doubtful use, an iron knife, the bronze handle of a key, the ivory handle of a fan, and a piece of bronze enamelled in red and blue. Other articles may be enumerated, such as bangles, armlets, bone pins, rings, portions of bronze chains, and coins of Domitian, Trajan, Hadrian, Antoninus Pius, Tetricus, Constantine the Great, Valens, &c. A quantity of animal bones have been found, also fragments of various kinds of pottery, iron nails, hooks, staples, carpenter's tools, and some pieces of lead.

Rochester.

GEORGE PAYNE, F.S.A.

Notices of New Publications.¹

"ANCIENT SHIPS" (Cambridge University Press, 1894), by CECIL TORR, M.A., is a laudable attempt to throw some light on the earlier phases of naval architecture. The author tells us in his preface that the present volume is only intended to form the first part of a complete history of ancient shipping in the Mediterranean between 1000 B.C. and 1000 A.D., and deals exclusively with the character of the ships themselves. The sources whence Mr. Torr has derived his information are (1) inscriptions, more particularly the inventories of the Athenian dockyards, B.C. 373 to 323, found at the Peiræus in 1834, and printed in the *Corpus Inscriptionum Atticarum*; (2) allusions to ships in classical literature; (3) material sources, such as the ruins of the

¹ Reviews of several important works have been crowded out this time. In the April number we hope to devote more space to this section, and give a bibliography of archaeological publications.

docks at Athens, some rams, figure-heads, and anchors, which are all that now remain of the vessels themselves; and (4) models, and sculptured, painted, or other representations.

With regard to the statements that occur in ancient literature; Mr. Torr says: "Unfortunately, very few of these are more than passing allusions; and the only one that enters into details is open to suspicion. This is the account that Athenæos gives of some stupendous ships that were built about 400 years before his time." The data derived from the remains now existing of the ships themselves are too meagre to be of much use, and the last source, Mr. Torr thinks, is almost as unreliable as the first. He says: "There are plenty of pictures of the ships on painted vases, and in frescoes, and mosaics, and figures of them on reliefs, and coins, and gems, and works of art of



Bronze Figurehead found at Actium, now in the British Museum.

Date about 50 B.C.

every class; for they were constantly in favour with the artists of antiquity. But these works of art must all be taken at a discount. . . . The evidence from all sources falls short of what is needed for a complete description of the ships."

The author seems to have preferred to rely upon the admittedly unsatisfactory statements contained in classical literature rather than upon the actual representations of ships that have come down to us. The references and quotations given in the footnotes are very full, and must have involved a vast amount of research; but after all we are inclined to ask whether the game was worth the candle, and whether far more valuable results might not have been

arrived at by treating the whole subject from the point of view of development, and studying the pictorial representations and modern survivals more carefully? The illustrations to the volume take the form of folding plates at the end instead of being placed amongst the text, a plan which is very irritating to the reader. However, we gather from the preface that Mr. Torr himself thinks the illustrations "fall short of what would be desirable," so that we hope this defect will be remedied in a future edition. The printing and general get-up of the work leave little to be desired, and the arrangement is clear and well thought out.



Leaden Anchor found off the Coast of Cyrene, now in the British Museum.

Date about 50 B.C.

With regard to the method of propelling vessels there can be no reasonable doubt that the use of the paddle with the face towards the bow preceded the use of the oar with the face of the rower towards the stern, but it is not easy to determine exactly when the transition from one to the other took place. The earliest ship illustrated by Mr. Torr is an Egyptian example, dated about 2500 B.C., which is moved forward by means of paddles, and a later one, also from Egypt, dated about 1250 B.C., is shown with men rowing it; but although working in rowlocks, the oars are still paddle-shaped, and (if the artist has made his drawing correctly) they are being used with the hands far apart as in paddling.

The principle of banks of oars arranged in rows one above the other was certainly introduced as early as 700 B.C., as is proved by an Assyrian

bas-relief, representing a Phœnician warship, from Sargon's palace at Khorsabad, now in the Louvre at Paris. Mr. Torr explains that the reason for the invention of this device was that "ships could not be indefinitely lengthened to accommodate an increasing number of rowers; and consequently the oars began to be arranged in two, and then three, banks one above the other." Herodotus states that three-banked warships were built in Egypt about 600 B.C., and the inventories of the Athenian dockyards, already mentioned, show that ships of four banks were first built there shortly before 330 B.C., and ships of five banks in 325 B.C.; but when we are told that at a later period Ptolemy Philadelphos and Ptolemy Philopator, who ruled in Egypt in the third century B.C., built ships of thirty and forty banks respectively, the statement must be taken *cum grano salis*. The Athenian three-banked ships were manned by a crew of two hundred rowers, and this type of vessel was evidently found to be the most practically useful, as the Greeks made *trieres* a generic term for warship. The tendency as time went on was rather to reduce than increase the number of banks of oars, for the Romans made *liburna*, a two-banked ship, a similar generic term, in A.D. 400, and the Byzantines introduced the generic term *dromon* for their warships, which had most commonly only one bank of oars, in allusion to their superior qualities as regards racing speed when compared with merchant vessels.

Mr. Torr's book suggests many other points that we should be glad to enlarge upon, but space forbids our doing more than merely referring to such subjects as the special vessels used for the transportation of obelisks, the trussing of the hulls of ships by means of cables, and the decorations of their stems and sterns. In connection with the latter we would particularly call attention to the huge eyes which appear on many of the ancient ships. Mr. Torr says: "These pairs of eyes doubtless owed their origin to the sentiment that a ship is a living thing and must see her way; but in course of time they were probably turned to account as hawse-holes for the anchor cables."

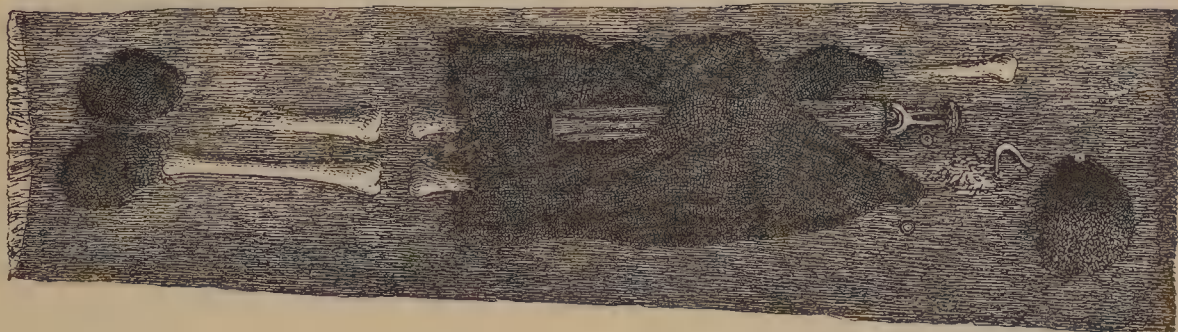
Mr. Torr's work on *Ancient Ships* contains an admirable summary of all the facts that can be collected from literary and other sources, which will make an invaluable text-book that no archæologist can afford to be without. We hope that the success it should achieve will induce him to give us a further instalment at no distant date.

"FUND AF EGEKISTER FRA BRONZEALDEREN I DANMARK" ("FINDS OF OAKEN CHESTS FROM THE BRONZE AGE IN DENMARK"), by VILHELM BOYE, with copperplate engravings and drawings in the text, by A. P. MADSEN. (Kjöbenhavn: A. F. Höst and Sons, 1894.) 4to.

Herr Boye, one of the officials in the Danish National Museum, has long

been known as a learned author and indefatigable digger. He has here, with care and practical insight, given an exhaustive description of this class of antiquities. It will appear in four 4to. Parts, with from twenty-five to thirty copperplates, engraved by the talented Capt. A. P. Madsen. The second Part will contain a *résumé* in French of Parts I. and II., and the last Part will give a similar *résumé* of Parts III. and IV. For subscribers the price will be ten Danish crowns for each section; for non-subscribers the price will be raised when the last Part has appeared.

Nothing strikes us as more wonderful than the high culture and mechanical excellence, culminating in Denmark, which distinguish the old Bronze Age some three or four thousand years ago. But we equally lament the absence of a treasure-trove law to protect the national old-laves, when they had any metallic value, so that they might escape the melting pot, for the hoes were plundered far back in time. There is, therefore, an immense blank of years in the history of bronze "domestic" antiquities till we come to quite modern



Bronze Age Burial in an Oaken Chest at Bredhöj, in Jutland.

times. We have a good example of this as to burials of unburnt bodies in tree trunks. The first known example of such inhumation in Denmark is no older than 1823. Similar entombments had been found at Gristhorpe, in England, and elsewhere, and Northern archæologists had expected such would be met with in their own country. This proved to be so, for at this moment no fewer than forty-three such burials in thirty-three hoes, in oaken trunks or in fencings of wood, have been recorded in the Danish kingdom—the Danish provinces now a part of Sweden and Denmark to the Eider.

Various things characteristic of the early Bronze Age have been discovered in these graves, such as bronze swords and daggers, a bronze wrist-ring, two bronze tutuli, an arm-ring of gold thread, amber beads, woven capes, and cloaks of wool, cleverly worked with the needle, skin wrappers, a cow horn, cups of wood, a bone comb, one bronze pal-stave, and two bronze brooches. In general the human bones were decomposed, but complete skeletons were

sometimes found. In this case iron-bearing water had happily percolated through the wood, and changed the flesh to a kind of phosphor slime, often filling the chest with liquid and slime. In one instance the hide in which the deceased lay was ornamented with a dozen small nails of bronze, and occasionally the hair of the person buried (man, woman, or child) was preserved. Cakes of resin, as we know, used as a kind of putty or glue during a very long period, from the Stone Age downward to the early Iron days, were also met with, just as we have Stone Age interments below in the grave, while higher up there have been Bronze Age burials. At the top of a Bronze Age how (Jersley, Jutland), an iron knife was placed, thus announcing a later burial.

I must refer the reader to the work itself for the many remarkable and instructive pictures of the graves and their contents. We may there study the cobble stones as a foundation for the how or supporting its sides, the difference between the massive tree trunk and the mere wooden fencing, the round how, with its ring of single stones and its high top, and the remarkable urn, with its star-like ornament below.

For various good reasons I have chosen as an illustration one of the smaller plates from Bredhöi, in Jutland, where we see the dead chief wrapped in his woollen cloak and grasping his bronze sword, with shoes on his feet. In answer to my inquiry about this, Herr Boye kindly writes me that the feet were found with a kind of sandals of wool or woollen leggings, and in Guldhoj, near Vamdrup, he took up the toe part of a shoe of some kind of stuff and remains of leathern sandals.

Holpen by these general remarks the reader will now be able to study this solid work for himself.

Copenhagen.

GEORGE STEPHENS, F.S.A.

URQUHART AND GLENMORISTON: OLDEN TIMES IN A HIGHLAND PARISH. By WILLIAM MACKAY. (Inverness, 1893). The tract of country embraced in the title of this book is an extensive district on the west side of Loch Ness, Inverness-shire, not less than thirty miles long by eight to twelve miles in breadth, on the line of lakes and valleys which form the great chain of the Caledonian Canal, and traversed by mountain ranges which afford a variety of landscape of striking beauty, altogether a typical home of the Scottish Highlander. The history of this district (formerly a single parish, and still practically so, though lately divided ecclesiastically) is set forth in the volume before us, in a carefully written narrative, from the era of semi-mythic originals down through the stages of authentic history to our own day. The sept of the Grants, one of the largest of the Highland clans, has long had possession of these valleys, but Mackays and Macdonalds from the Glengarry

country, and others also, obtained a footing. The feuds, cattle-liftings, and bloody reprisals of these and neighbouring clansmen, so characteristic of Highland life in a past age, form a prominent feature in the narrative from century to century.

The central point of interest in the book is Castle Urquhart, which, though a ruin since 1708, is still a conspicuous object on Loch Ness. At first a royal fortalice under a "constable" appointed by the king, it passed in the course of time (in 1509) by Charter under the Great Seal to Grant of Grant, the head of that clan, and one of the most powerful chieftains of the western and central Highlands, whose family is now represented by the Earls of Seafield. The "Lairds of Grant," and their kinsmen and vassals the Grants of Glenmoriston, of Shewglie, and of Corrimony, necessarily occupy the leading place in the book, but the history of the whole district, and of every person of note connected with it, is fully and impartially told, as far as available information allows.

In a brief notice, such as is alone permissible here, it is impossible to do more than merely indicate the scope of this important work. To refer to its contents in detail would be to attempt to follow the main current of Scottish history, at any rate of the history of the Scottish Highlands. It is true that the Reformation and the National Covenant made but slight impression in these glens, but the other chief movements of the national life were reflected in them, most notably the Jacobite risings of 1715 and 1745, in which the men of Urquhart and Glenmoriston took an active part whenever the signal of the chiefs was given. It is in the romantic episodes of these rebellions that the interest of the book culminates, especially in the '45, when the actors seem to move before us as living personalities rather than as figures in history. This period, too, forms the line of cleavage between the olden time and the new among Scottish Highlanders. Chieftainship, the unquestioning fidelity of the clansmen, the supremacy of the language and customs of the Gael, devotion to the House of Stuart, all received their death-blow on the battlefield of Culloden. But the reader, nevertheless, at this part of the narrative finds himself face to face with an antiquated but still distinctly recognisable generation of Highlanders scarcely yet vanished from the glens. For, notwithstanding all the changes in the inhabitants and in their circumstances and surroundings during one hundred and fifty years by-past, the Grants are still in the land, if not as chiefs in the old sense, yet as owners of the soil and as its cultivators, while the author is himself great grandson of one who was "out in the '45," and suffered for his loyalty; and some of the men of the day, such as Simon Lord Lovat, Forbes of Culloden, and others, are yet unforgotten names. The book is, indeed, an invaluable record of the civil and ecclesiastical history, education, literature, folk-lore,

superstitions, and of the social and industrial life of a highly interesting district of the Scottish Highlands. It is not a compilation, but a laborious study, for most part fresh from original materials of history, by a competent antiquary, who is, at the same time, a lawyer trained to the critical treatment of evidence. Its facts and conclusions may, therefore, be regarded as thoroughly reliable. To Celtic students in particular, the selections from Gaelic poetry by local bards contained in the appendix will prove of permanent interest. A full and careful index is supplied, but though the excellence of the work is enhanced by some suggestive illustrations, we look in vain for a map of the district. The absence of this makes the reader's understanding of topographical references somewhat less clear than is desirable.

Edinburgh.

GILBERT GOUDIE, F.S.A. (Scot.)

THE SECOND ARCHÆOLOGICAL REPORT OF THE EGYPT EXPLORATION FUND gives welcome evidence of the good work which is being done in Egypt by this Society. The Temple at Deir el Bahari has been nearly cleared, and an excellent plan of the site, with two views, accompanies the report, by M. Naville, of the campaign of 1893-4. The editor, Mr. Griffith, in his account of the progress of Egyptological studies, publishes three documents of considerable interest—the already known inscription from Abydos of Una, the trusted and pompous official of Pepy I. and his successor Merenra, and, for comparison therewith, two newly discovered ones from the tomb of Herkhuf at Aswân. Merenra betrays an anxiety to procure through Herkhuf a dwarf dancer—"a Denk of the dances of the god from the Land of the Blessed Spirits"—which will remind readers of Cicero's correspondence of Cælius and his panthers. Among the other features of the report we notice with pleasure a new departure in the shape of a section on Græco-Egyptian antiquities. The writer, Mr. Cecil Smith, calls attention, among other things, to a paper by Salomon Reinach dealing with the reviving tendency to exaggerate the Oriental element in the primitive civilisation of Greece, and of Europe in general, a tendency which we fear, like astrologers in Rome, *et vetabitur semper et retinebitur*. Mr. Kenyon's account of the Greek papyri, the most striking, so far as recent years are concerned, of the novelties in which the southern continent is proverbially prodigal, includes a suggestive description of the sort of information as to the organisation of Roman Egypt which these relics abundantly afford. The literary finds seem insignificant beside the "New Aristotle" and the Mimes of Herondas, but sufficiently maintain our hopes of something startling in the future. The report should do much to remind the general reader that Egypt has been not merely Egyptian, but in

touch at various times with all the younger civilisations—a province no archæologist can afford to entirely neglect. Finally, we may perhaps be allowed to say that if the editor will in future insert references, in the case of the obscurer places, to the sections of the admirable archæological map, all but those most familiar with Egyptian chorography will “praise him for it more than anything.”

British Museum.

G. F. HILL.

Antiquarian News Items & Comments.

CURRENT TOPICS.

THE Very Rev. S. Reynolds Hole, Dean of Rochester, in a recently published volume entitled *More Memories*, gives a chapter on bores, in which he professes his intolerance of people who want to talk about archæology. He says: “I have no taste, I have no time for archæology. When an antiquarian (*sic*) wrote to ask me whether I could give him any information as to the nailing of Danish skins to the great door of the Cathedral, I was constrained to reply that I was too much occupied with the bodies and souls of living Christians to inquire about the epidermis of the Danes. My letter, I must admit, was more curt than courteous, but when a man is overwhelmed with correspondence he is irritated by superfluous encroachments.” With regard to this, we have to point out, in the first place, that to call an antiquary an “antiquarian” is atrociously slipshod English, and nearly as bad as speaking of an archæologist as an “archæologian.” In fact, the Dean’s English is not the Queen’s English. Again we feel inclined to carry the war into the enemy’s camp by mildly observing that although many of the Dean’s stories are extremely amusing, there are others that might well come under the head of archæological intelligence, being, indeed, nothing more nor less than the “chestnuts” with which the palæolithic man regaled his guests in bygone ages. Finally, we can only express our regret that as the Dean has so much control over the fabric of the Cathedral he should not endeavour to take as intelligent an interest in the study of its past history as in the cultivation of roses.



By an unfortunate oversight, it was not stated in Mr. W. L. King’s article on “Ashurbanipal,” in the last number of the *Illustrated Archaeologist*, that the illustrations were from photographs of a series of reproductions of

Assyrian sculpture to a reduced scale in Parian china, copies of which may be obtained from Mr. Alfred Jarvis, of 43, Willes Road, London, N.W. We have had an opportunity of seeing the reproductions, and are very well satisfied with their beauty and the accuracy with which all the minute details of the sculpture are shown.



The disputed question of whether mummy wheat from ancient Egyptian tombs still possesses the germ of life was threshed out in the columns of the *Standard* between the 21st and 26th of September last. The general result of the discussion showed conclusively that the supposed instances of mummy wheat having germinated when planted in the ground, will not stand the test of scientific examination. Professor Flinders Petrie made a series of experiments in 1888 with mummy wheat from the cemetery of Hawara, in Middle Egypt, planting the grains in various soils and situations, but in no case did they germinate. Mr. John McGregor, on the other hand, succeeded in making what he believed to be mummy wheat grow, but it turned out afterwards that the grains were not wheat at all, but fresh clean oats, only a year or so old.



The arguments used by some of the correspondents are rather amusing, one being that if toads can survive for thousands of years enclosed in a bed of solid rock, and deprived of light, air, and food, why should not mummy wheat also be able to preserve its vitality for an equal period. Why not, indeed? Sir Joseph Hooker says that wheat will keep its vitality for seven years at longest, so that probably most of the grains with which successful experiments have been made were palmed off on unsuspecting travellers by the wily Arab. It is stated that even dahlia bulbs have been sold as being of mummy origin.

Apropos of this, we were looking over the miscellaneous collection of curios in the window of a well-known shop not a hundred miles from Westminster Bridge the other day, when our eye caught a modern sheep-bell labelled as having been found with a mummy. The enterprising dealer only asked the ridiculously small sum of five shillings for this precious relic.



Mr. John Corlett, writing to the *Standard* of December 14th, suggests that now the Parish Councils have become an established fact, the parish records shall be made more ample than they have hitherto been, and that the Chairman of the Parish Council shall be the historian of his parish. If it is absolutely necessary for the Parish, or the County, Councils to

have a hobby of some kind, they might do worse than take up history or archæology. Useful employment would thus be found for the faddists, who are such an unmitigated nuisance at present, without in any way impairing the business capacity of the Councils.

O B I T U A R Y.

DURING the latter half of 1894, several distinguished archæologists have passed away. Perhaps the greatest of these was the Cavaliere Giovanni Battista de Rossi, who died at the end of September. His explorations of the Roman Catacombs have thrown a flood of light on the history of early Christian art, without a thorough knowledge of which it would be quite impossible to understand the symbolism of the pre-Norman monuments of Great Britain. The series of dated inscriptions and symbolic sculptures he was able to collect together in the Lateran Museum under the auspices of Pope Pius IX., illustrate, with absolute truthfulness, the beliefs and aspirations of the Christians during the first four centuries of our era by means of scientific materials that neither Protestant prejudice nor Catholic bigotry can set aside. It is gratifying to reflect that the desire to arrive at the truth is not confined to one creed, for Frederick William III. of Prussia, most Protestant of sovereigns, was a joint contributor with the Holy Father towards defraying the cost of the production of Cavaliere de Rossi's magnificent work, "*Roma Sotterranea*."



Heinrich Karl Brugsch died on the 9th of September, at the age of 67, after a long illness. His best known work to the general reader is the "*History of Egypt under the Pharaohs*," which has gone through several editions and been translated into many different languages. Brugsch Pasha's reputation with scientific Egyptologists will rest on his labours in the direction of philology rather than archæology. It was one of the greatest disappointments of his life that he did not succeed Mariette Bey as Director of the Boulag Museum in 1881.



Typhoid fever has deprived us of another great philologist, Dr. Terrien de Lacouperie, who died on the 11th of October, at his house in Bishop's Road, Fulham. One of his most important discoveries was that the Chinese must in very early times have borrowed some, at least, of their written characters from an Akkadian source. He also found a key to the significance of the "*Yih-King*," or "*Book of Changes*." This mysterious literary composition had always been looked upon as a sort of Chinese "*Browning*," which might mean anything or nothing, according

to the fancy of the commentator. He knocked the bottom out of the mystery by showing that the basis of that remarkable and most unintelligible of sacred books consists of old fragments of early times in China, mostly of a lexical character. Some philologist of the future may earn the gratitude of mankind by putting forward the brilliant guess that Browning's poems may be after all only a metrical version of Bradshaw's "Railway Guide."



On the 28th September, Sir Charles Thomas Newton, K.C.B., died at Westgate, near Margate, in his seventy-eighth year. The great achievement of his life was the discovery of the Mausoleum of Helicarnagrus. He succeeded Mr. Edward Hawkins as keeper of the Greek and Roman Antiquities at the British Museum in 1861, a post he held until 1885. During his tenure of office, the Blacas gems and the Castellani collections were secured for the Museum; but *per contra*, General Cesnola's valuable relics from Cyprus were allowed to go to New York. From 1880 to 1885, Sir C. T. Newton filled the Chair of Archæology at the University College, London.



The *Building News* for Sept. 21st gives an illustration of the mausoleum erected to the memory of the late Dr. Schlieman in the cemetery at Athens, from the designs of Professor E. Ziller, at a cost of £2,000. The monument takes the form of a Greek temple, supported on a massive sub-structure of ashlar work. A sculptured frieze of white marble runs all round the base of the temple, with representations of scenes from the Homeric epic, and the sites excavated by Dr. Schlieman at Mycæne, Tyrins, Orchomenos, and Traja. In the centre of the last group Schlieman stands, reading Homer to his wife. The vault below is decorated with Pompeian paintings.

PRESERVATION AND DESTRUCTION OF ANCIENT REMAINS.

DURING the heavy floods in November last, the early Christian inscribed stone at Bleu Bridge in Cornwall was swept away. This interesting monument stood close to a small bridge across a stream near Gulval Church. The flood converted the rivulet into a roaring torrent, and the beautiful churchyard of Gulval had a narrow escape. North of it is a steep road. The floods so swept down this highway that trenches were excavated five feet deep, and stones were brought down by the stream a distance of two miles. These and the water rushed against and slightly overtopped the churchyard wall, but it withstood the shock, and the water and stones continued to make trenches in and destroy the roads south of the church.

The Society for the Preservation of the Monuments of Ancient Egypt has published, with a map of the Nile from the Second Cataract to the sea, a very valuable report "On the Reservoirs of the Valley of the Nile," which ought to be in the hands of every Egyptian antiquary and lover of art before he forms an opinion as to the schemes for submerging Philæ and other ruins and historic sites.



Professor W. M. Flinders Petrie contributes an interesting letter to the *Academy* of Oct. 20th, in which he deplors the destruction of the monuments and historical record of Egypt, and appeals for funds to establish a sound British school of scientific archæology in that country. The following passages from his letter are well worth quoting :—

"There is, then, the most urgent need of saving all that is possible by complete and careful excavation, in which the history and meaning of every object shall be traced and recorded as it is found. To any person not acquainted with the practical work of excavation, it might seem that, so long as things are not actually destroyed, it does not matter whether it be an Arab or a trained observer that may find them. But there is generally more history involved in the position and details of a discovery than in the object found. Fossils are worth but little if their strata are unknown. More scientific material has been destroyed than preserved in many, or most, excavations, even by Europeans and Egyptologists.

"To avoid this prevalent system of mere plundering, trained hands and heads are needed to observe and to record. Such is the scarcity of suitable workers at present, that even the Egyptian Government is obliged to leave most of its excavations in the hands of natives, from whom no record is ever obtained or expected. Before we begin the salvage of the wreck, which is breaking up fast before our eyes, we need men who can put information in a permanent form as they discover it. In short, scientific training is indispensable.

"But, at present, there is no means of acquiring such training. The Egyptian Government is concerned to keep its antiquities safe, and to find objects for its museum. The French school—liberally maintained by the French Government—is concerned with the desirable work of copying, reading, and publishing inscriptions. The Egypt Exploration Fund is concerned with excavating temples and finding big monuments, and it has never supported any students. There are no regular and independent workers of any nationality, except one or two English. No public body does anything for the great subject of the civil life, archæology, and anthropology, of the country ; and there is no place where any student can get training in the very elements of archæological research.

"The public should bear in mind that the English Government—true to its traditions—does nothing whatever for work in Egypt. The Prussian, French, and Italian Governments have each executed grand and invaluable work by scientific expeditions and publications. The only action of the English Government has been to place English students at a great disadvantage in Egypt, by giving up all common international rights of theirs to compete for any public appointments connected with antiquities. The credit of English work must, therefore, in face of these serious disabilities, rest entirely on the public spirit of individuals, according to the usual English system. I hope to see arise in the next few years an active and capable school of English workers, who will worthily develop the study of the life and civilisation of Egypt which was so ably begun by Wilkinson ; but such a school must depend upon the support of the intelligent public, which will, I trust, be freely given to such an enterprise."

RECENT EXPLORATIONS AND DISCOVERIES.

PREHISTORIC.

THE London County Council evidently do not believe in the "one man one job" theory we have heard so much of lately. Such time as they have been able to spare from the pleasing occupation of reforming the morals of our modern Babylon, has been devoted to exploring the tumulus at Highgate known as "Boadicea's Tomb." The result was, however, so disappointing, that it will perhaps hardly be necessary to form an "Amalgamated Society of Barrow Openers" to make the London County Council attend more strictly to its own business in future.



The work of excavating the mound was commenced on the 29th of October under the able superintendence of Mr. C. H. Read, of the British Museum, and carried on during a week of almost incessant rain. No mountain in labour ever produced a smaller mouse. At a meeting of the Society of Antiquaries, held on the 22nd of November, Mr. Read gave an account of what he had found. In the ancient portion of the barrow no object of human workmanship was encountered, but on the eastern side fragments of Chinese porcelain, Dutch delft, and old tobacco pipes were disclosed, indicating that about the end of the seventeenth century the mound had been added to. Pockets of charcoal were discovered in the trench sixteen feet wide, driven right through the centre of the tumulus.



Mr. Read explains the entire disappearance of the bones by supposing that the burial was by inhumation, and the general conclusions he has arrived at are—(1) that it is without doubt an artificial mound raised at a spot where there was originally a slight rise in the ground; (2) that a great quantity of additional material was added to it, chiefly on the northern and eastern sides, probably within the last two centuries; (3) that the tumulus has not been opened before; and (4) that it is very probably an ancient British burial mound of the early Bronze period, and therefore centuries before the Christian era.



As to the Boadicea legend, all we know about the death of the British warrior Queen is that, according to Tacitus, she poisoned herself, but, according to Dion Cassius, she died by disease, and was given a costly funeral by her grieving people. As Boadicea was ruler of the Iceni, and not of the Trinobantes, the probability is that she was buried within the limits of her own kingdom, viz., either in Norfolk or Suffolk.



The *St. James' Gazette* of November 13th makes merry over the matter in the following paragraph :—"Having failed to find any of Queen Boadicea's remains (to the great relief of Mr. McDougall) in the Parliament Hill 'tumulus,' our antiquarians (*sic*) are now hard at work at new theories concerning the mutilated mound. We might almost suggest that a little money should be made, for the benefit of the ratepayers who will have to pay for the recent excavations, by letting the mound out at so much a lecture to the University Extensionists of Hampstead. The latest notion is Mr. G. Lawrence Gomme's, that it is a Botontinus, which for those who are unversed in Roman archæology is lucidly explained to mean a mound 'erected by the agrimensores to fix the bounds of a territorium.' We had not quite realized until now what the public exposure of the Boadicea superstition would involve." Note that the editor of the *St. James' Gazette* does not realise that there is any difference between an antiquary and an *antiquarian*. It is correct, though slangy, to talk of an "antiquarian chappie," but the antiquarian with the chappie understood is intolerable.

ROMAN.

A cylindrical stone, six feet long, bearing two Roman inscriptions, was noticed recently in the bed of the river Petterill, below Gallow's Hill, Carlisle. One of the inscriptions is to the Emperor Carausius, and the other either to the Emperor Constantine or to Constantius. This stone marked the first mile out of Carlisle on the road to York and London.

SAXON.

Mr. C. H. Read, F.S.A., has within the last few months been exploring a Saxon grave at Broomfield, in Essex, and a Saxon cemetery on High Down Hill, near Worthing, in Sussex, both of which have yielded fine specimens of glass and other objects.

MEDIÆVAL.

In the *Daily Graphic* of October 18th, an illustration appeared of what was there called "an early Christian" cavern at Royston, on the borders of Hertfordshire and Cambridgeshire. The correspondent who furnished the description says that "it is believed to be of British origin, but it has been variously utilized at subsequent periods, having apparently served in its time as a Roman sepulchre, a Christian oratory, and probably as a mediæval hermitage. It is twenty-eight feet below the level of the street, and part of the old Icenhilde way. Its location is close to where that old Roman road is intersected by the Ermine street, the great North Road from London to York. The cave is reached by a narrow sloping

passage, rough hewn through the solid "clinch," as the Royston rock is called. The tunnel-like approach is little short of eighty feet in length, and its gradient is steep enough for a toboggan slide."



The cave is nearly circular in plan, and about sixteen feet in diameter. It has a low step, three feet wide, running all round the floor. Opposite the entrance is an altar and a piscina. The subjects represented on the bas-reliefs on the wall include the Crucifixion, St. Catherine with her wheel, and St. Christopher carrying the Infant Saviour. The style of the art, as far as can be judged from the picture in the *Daily Graphic*, appears to be that of the fourteenth or fifteenth century.



The Rev. Canon Basil Wilberforce, shortly after taking up his residence at 20, Dean's Yard, Westminster, caused a range of coal and wine cellars in the basement to be removed, with the gratifying result that a crypt of the fourteenth century was disclosed, having a splendid groined roof and beautifully carved bosses at the intersections of the ribs.¹ This crypt was built by Nicholas Littleton in 1362. Canon Wilberforce has now converted it into a dining-room, which the *St. James' Gazette*, in reporting the discovery, says, "is perhaps one of the *most unique* in London."



The words we have placed in italics remind us of a visit paid by an archæological society to a Welsh Cathedral, on which occasion, a certain learned Gothic architect, in describing the building, characterized a particular feature as being "very unique." The Dean, who was listening in the background, was heard to mutter to himself, "quite so, unique, uniquer, uniquest."



Canon Wilberforce has also uncovered some remarkable wall paintings of the time of Henry VII. in one of the rooms, making his new residence *more unique* than ever.



An interesting relic was unearthed at Hackney at the end of September. While some labourers were digging in a plot of land in Daubeney Road, one of them turned up with his pick a glittering ring, which he took to a pawn-broker's in Chatsworth Road, for the purpose of converting it into honest coin of the realm. The assistant saw that it was an article of great value, and sent for a constable, to whom the labourer told the story of how he

¹ See illustrations in the *Sketch* for September 19th, and the *Graphic* for September 8th.

found it. As his narrative was found to be true in every detail, nothing more was said to him, but the ring was detained ; and in order to ascertain its historical value the article was submitted to Mr. Read, of the British Museum, who, having carefully examined it, thought it was probably one of the sixteen rings which Sir Edward Shaw, goldsmith and Alderman of the City of London, directed in his will, in 1487, to be made as amulets, or charms against diseases—chiefly cramp. Mr. Read added that the ring was similar in almost every respect to a much larger one in the Museum, which was discovered at Coventry in 1802. The figures on the outside represented “The Crucifixion, the Virgin and Child,” and, probably, “St. John.” An inscription, also on the outside, runs : “The Well of Pity, the Well of Mercy, the Well of Comfort, the Well of Grace, and the Well of Everlasting Life.” A Latin inscription on the inside of the ring runs as follows :—

Vulnera quinque Dei sunt medicina mei
Pia crux et passio xpi sunt medicina michi.

This couplet is followed by the words : “Jasper, Melchior, Balthazar, Ananias, tetragrammaton.” The Treasury authorities have been communicated with, and probably the ring will find a permanent resting place at the British Museum.

FOREIGN.

THE *Athenæum* for December 22nd gives a good account of the excavations lately made on the site of a Roman villa at Boscoreale, about a mile north of Pompeii, by the owner of the property, Signor de Prisco. The elegant bath-room, which forms part of the dwelling now uncovered, was dug out some time ago, and probably the objects found in it were taken away. The most interesting things yet found are two cisterns for supplying the bath and washing-basins at the other end of the bathing chamber with hot and cold water at will, when they could be mixed to the proper temperature. Pipes, taps, etc., are all in their original place. The great square room (at the side of which these cisterns stand), with the hearthplace in the middle, was the kitchen (*atrium*), which, in the country as well as in the town, served in the oldest time as the principal living-place of the inhabitants. The bath-rooms consist of an ante-chamber, on the mosaic floor of which are represented two ducks ; the *tepidarium*, with the figure of a large fish in the mosaic floor ; and the *caldarium*, the pavement decoration of which represents a swan or crane stretching out one claw towards a wriggling eel. This bath-room is especially interesting, as still containing the water cistern, conducting pipes, bronze taps, etc., which are quite missing in Pompeii, because in the latter city the surviving inhabitants took away all the metal objects they could find.

MUSEUM PROGRESS.

We are glad to find that at last the Curators of our museums are directing their attention seriously to obtaining casts of some of the best specimens of the pre-Norman sculptured monuments of Great Britain. Within the last year very fine casts have been procured of two of the Welsh crosses at Margam, in Glamorganshire, and of two of the Scotch crosses, one at Ruthwell, in Dumfriesshire, and the other at Nigg, in Ross-shire. The former are deposited in the Cardiff Museum, and the latter in the Edinburgh Museum of Science and Art. Mr. John Ward, F.S.A., Maj.-Gen. Sir R. Murdock Smith, K.C.M.G., and Mr. D. J. Vallance, F.S.A. (Scot.), are to be congratulated on the success of the good work they have accomplished in this direction. It can no longer be said that our national museums aim at illustrating every kind of art except that which is most truly national.



The "Second Report of the Cardiff Museum and Art Gallery (1893-4)" shows that in other ways besides securing casts of the Welsh crosses, Mr. John Ward is looking after the welfare of the institution which he has under his charge. The most important matter mentioned in this report is the purchase of a site for the new museum in Park Place, from Lord Bute, for £4,000. At present, the collections of antiquities, &c., are under the same roof as the Public Free Library, and it will be a great advantage both to the Library and to the Museum and Art Gallery to have the two entirely separated.



Amongst the additions to the archaeological collections we note several specimens of Nantgarw and of Swansea china; a bronze celt from Bonvilston, near Cowbridge; objects discovered on the site of the Roman villa on Ely race-course, near Cardiff; seal for Customs purposes of Cardiff and Swansea; bronze bell, and restored roof with stone finial from the Roman villa at Llantwit Major. A series, illustrating the manufacture of gun-flints at Brandon, in Suffolk, has been acquired by purchase. The loan collection of old-fashioned utensils and appliances made Mr. T. H. Thomas, R.C.A., is still on view, and we venture to hope it will eventually be presented to the museum. Mr. Councillor Brain has lent a decorated earthenware flower pot holder, which is a typical example of local ware, made probably at Ewenny at the beginning of the present century.





DURHAM CATHEDRAL.
N. AISLE APSE, FROM THE EAST.



The Reliquary & *Illustrated Archæologist.*

APRIL, 1895.

On Deneholes.



IT is highly probable that the majority of persons who read this article have never had the chance of going down a Denehole—indeed, there are comparatively few who could even explain intelligibly what a Denehole is. But I have enjoyed certain exceptional opportunities of becoming familiar with Deneholes and their mysteries, and propose now to give a brief account of them ; for the subject is one of very considerable interest.

It has long been known that in various parts of England—but especially along the banks of the Thames, in Essex and Kent—there exists a large number of ancient artificial caverns in the chalk, having deep, narrow, vertical entrances. These are commonly called “Deneholes”—a name which seems to have been corrupted either from *dane*-hole, or from *den*-hole, signifying a hole or place of refuge. They occur chiefly in groups, the principal collections of them being found in a wood rejoicing in the name of Hangman’s Wood, near

Grays Thurrock, in Essex, and in two woods, known respectively as Stankey Wood and Cavey Spring, near Bexley, in Kent. Other and smaller groups are also known to exist in various parts of England.

More precisely described, a Denehole consists of a vertical, well-like shaft, fifty, eighty, or even one hundred feet in depth, and three or four feet in diameter, passing down through the over-lying sands and gravels into the chalk beneath, in which are excavated several large and lofty chambers, arranged more or less symmetrically around the bottom of the shaft. As to the nature, even, of these strange pits, little or no information of real scientific value had been obtained up to about seven or eight years ago; while, as to their age and use, or uses, nothing definite has even yet been ascertained.

There has long, however, been a general (and, perhaps, an exaggerated) belief in the extreme antiquity, great subterranean extent, and very perplexing nature of the Deneholes. Perhaps the earliest extant printed notice of them is that by the indefatigable Camden, who, in the first English edition of his *Britannia*, published in 1610, says of Tilbury, which is three miles from Grays, that: "Neere unto this place, there bee certaine holes, in the rising of a chalky hill, sunke into the ground tenne fathoms deepe, the mouth whereof is but narrow, made of stone cunningly wrought; but within they are large and spacious, in this forme, which hee that went downe into them described unto me after this manner: of which I have nothing else to say, but what I have delivered already." Camden accompanies his description by a very rude woodcut (reproduced in fig. 1); but the imagination of the artist has obviously played so large a part in the preparation of it that, although quaint and interesting, it is clearly not of much real value.

From another not very reliable source we learn that, in the reign of Henry IV., the Essex Deneholes near Grays were regarded as the deserted gold mines of the British King Cunobeline, and that the working of them was actually recommenced, with the object of extracting gold. We are even told that this was done with some amount of success by a certain royal favourite, one Walter Fitzwalter, to whom was made a grant of them, which is still on record. Had such things as limited liability companies been thought of in the days of King Henry IV., cynics would certainly have suggested that Mr. Fitzwalter was anxious to play the part of "vendor" to some

such company, and that he must have secretly introduced beforehand all the gold said to have been discovered, to enable himself the better to dispose of his worthless shares, at a bogus value, through the Stock Exchange of the day. At the time of the "South Sea Bubble," too, attempts were made to float joint stock companies for the purpose of reworking these ancient "gold mines"; but the efforts, of course, collapsed with the bubble.

Coming down now to more modern times, we find that the learned Dr. Derham, the friend of Ray, and a Fellow of the Royal Society, was exercised in mind over the Deneholes about the beginning of



Fig. 1.—Illustration of Deneholes from Camden's "Britannia" (1610).

last century, when he was rector of Upminster, about six miles distant from Grays. In a letter written in 1706 to Morant, the county historian of Essex, he relates that he had been measuring the depths of some of the pits, which he had found to vary from about fifty to eighty feet. He adds: "A cow fell into a hole fifty-five feet deep; not killed or much hurt; drawn up by a carpenter, who went down and put ropes about her; the bottom is soft [fallen] sand, on which the cow alighted and was saved."

Again, we read in the *Cambrian Register* for 1818 a diverting account of how a gentleman from Canterbury, "distinguished for his taste for natural history, and his knowledge in the antiquities,"

attended by "an eminent surgeon from the neighbourhood," and "an intrepid peasant," formed "the extraordinary resolution of descending into one of these caverns," and essayed to carry out his resolution. The peasant went down first, being lowered by means of a rope to a depth of about seventy feet, when the light which he carried was unfortunately extinguished by some accident. At this, his boasted intrepidity entirely forsook him. He imagined he saw at his feet a second pit, still more profound, yawning to receive him; and his terror was by no means allayed when he discovered that he was standing upon "a human skeleton of gigantic size, most of the bones of which, in his agitation, he had trodden to pieces." Disregarding his fears, however, his employers, after procuring a fresh light, proceeded to descend themselves; but it seems that they had unfortunately selected a pit, the chambers of which had become largely filled with sand fallen from the sides of the shaft. After a brief examination, therefore, the explorers re-ascended, "the Esculapian adventurer" carrying up with him the skull of the human skeleton, which appeared to him to be "considerably above the common size." During the ascent, however, the surgeon seems to have paid more heed to the safety of his own skull than to that of the skeleton; and, on his arrival above ground, he found that it had been battered to pieces.

Various later writers make passing mention of the Deneholes, and several crude descriptions of them, based upon erroneous and insufficient information, have appeared; but it was not until the year 1881 that Mr. F. C. J. Spurrell, F.G.S., contributed to the *Archæological Journal* a paper "On Deneholes and Artificial Caves with Vertical Entrances," with which the literature of the subject may be said to commence. Mr. Spurrell has paid great attention to his subject, and may fairly be regarded as at once the pioneer of, and the leading authority upon, Deneholes of all descriptions.

In spite, however, of the attention thus drawn to the subject, but little interest was aroused as to the age and use of these undoubtedly ancient and mysterious pits, until a flourishing local society, the Essex Field Club, took the matter in hand. The Club felt that it was incumbent upon it, as a County Society, to make a really energetic attempt to solve the interesting problems connected with the age and original uses of the Essex Deneholes. The crude theories hitherto propounded had served to check and divert, rather than to promote

a thorough scientific investigation ; while a solution of the problem promised at that time to furnish a chapter towards the very incomplete early history of our race, fully as interesting as those by Sir John Lubbock on the Swiss lake-dwellers, and by Messrs. Henry Christy and Edouard Lartet on the cave-dwellers of the French river-valleys. A subscription list was therefore opened, and in due time a sufficient sum of money was got together. Operations were at length actually commenced at Hangman's Wood (fig. 2), in October, 1884, and continued for one month, to which another fortnight's work was added at a later period. During the greater part of this time, I



Fig. 2.—Cottage at the entrance to Hangman's Wood.

(Drawn by H. A. Cole.)

was privileged to be upon the spot, assisting in the superintendence of the work. Let me here give a brief sketch of how matters stood at this time.

We were at work in a small wood, some four acres in extent, occupying the summit of the bold chalk slope forming the north side of the Thames valley, and overlooking the river, about a mile and a half distant. Within the area of this small copse were no fewer than seventy-two distinct Deneholes, clustered as closely together as was possible, their entrance shafts being, on an average, not more than twenty yards distant from one another. Only five

of these shafts were open, all the rest having become blocked by the large quantities of sand and gravel which had fallen from the sides and top of the shaft, leaving a hollow in the surface of the ground the shape of an inverted cone. Six distinct pits were, however, accessible, as one of the open pits communicated below ground with an otherwise closed pit. It is difficult to conceive anything more horribly dangerous—not only to animals, but also to human beings—than these funnel-shaped hollows in the ground, terminating in a deep and entirely unprotected well-like shaft, eighty feet in depth; and what follows will show how many helpless creatures they had entrapped.

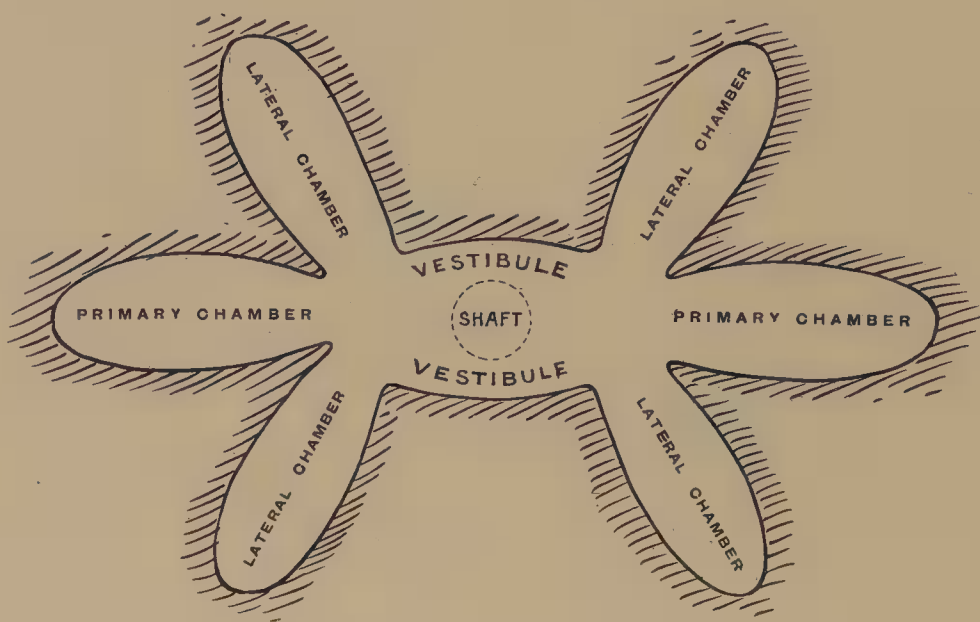


Fig. 3.—Sketch Plan of a typical Denehole.

The similarity in the general plan of all the pits in Hangman's Wood is so close that a description of one will serve practically for all. The entrance-shafts of all the pits run vertically downwards, through the material known to geologists as the "Thanet Sand," for about fifty-six feet, when the chalk is reached. This, in its turn, has been penetrated for about twenty-five feet before the level floor of the pits—about eighty feet below the surface of the ground—has been formed. At the bottom of the shaft is an open space, or "vestibule," round which are ranged six spacious, crypt-like chambers, nearly always of the same shape, and arranged

on the same symmetrical plan. Exactly opposite to one another, at either end of the vestibule, are two main or "primary" chambers; while, on either side of the entrance to each of these, are somewhat similar "lateral" chambers, making six in all for each pit. In nearly all cases the ground-plan is practically the same, the chambers being arranged in a double trefoil pattern as shown on fig. 3.

The average length of a chamber is about thirty feet (reckoning from the entrance, and not including the vestibule), the height about eighteen feet, and the width eleven or twelve feet; but all were not



Fig. 4.—The Descent into a Denehole.

(From a photograph by Mr. George Day.)

of quite the same size. The roof is of chalk, about five feet in thickness. The ground-plan of a number of Deneholes given in fig. 6 shows that the primary chambers of different pits lie in all kinds of directions as regards the points of the compass.

Thus much as to the nature, number, and dimensions of the Deneholes was more or less well known before our careful examination of them commenced.

During our investigations, ascent and descent were accomplished by means of a windlass and rope, as shown in the accompanying illustration (fig. 4). Six workmen were employed; and, before our

labours were stopped, access had been obtained (chiefly by means of short tunnels through the solid chalk) to no fewer than sixty-five chambers, belonging to fourteen distinct contiguous pits—that is to say, all these chambers were placed in subterranean communication with one another, so that it was possible at any time to pass freely through them all. This done, a condition of things was brought about which might almost have suggested some of the scenes in Mr. Rider Haggard's romances. Here, in fancy, was a perfect and extensive underground city—"Chalkopolis" we called it, and ourselves "Chalkopolitans"—consisting of many suites of lofty apartments,

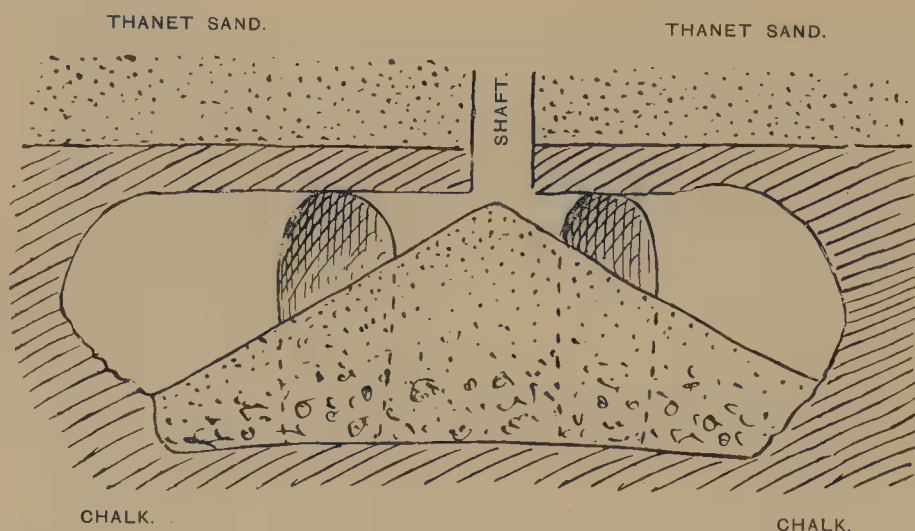


Fig. 5.—Enlarged Section showing Heap of fallen sand below the shaft of a Denehole.

through which one might wander at will, until completely lost, as in a maze; indeed, many a too-adventurous visitor found to his cost that it was no easy matter to discover the way out, when once in. Certainly nothing more romantic or more remarkable of its kind, or more strikingly suggestive of "King Solomon's Mines," was at the time to be seen within an equal distance from London.

It must not, however, be supposed that access was easy to all these chambers. Had it been so, the work of exploration would have been simple and inexpensive enough. Unfortunately, large quantities of sand and gravel from the tops and sides of the shafts (which must once have been much smaller than now) had fallen to the bottom, there forming a conical heap, which completely filled the vestibule and extended outwards over the floors of the chambers

(fig. 5), often completely blocking their entrances. The work of the explorers consisted, firstly, in removing some of these great mounds of troublesome sand in order to reach the original floor of the pit below, where alone it was thought that conclusive evidence as to the age and possible uses of the pits would be found ; and, secondly, in tunnelling from the open pits to others now closed, as these obviously promised better results than those which had remained

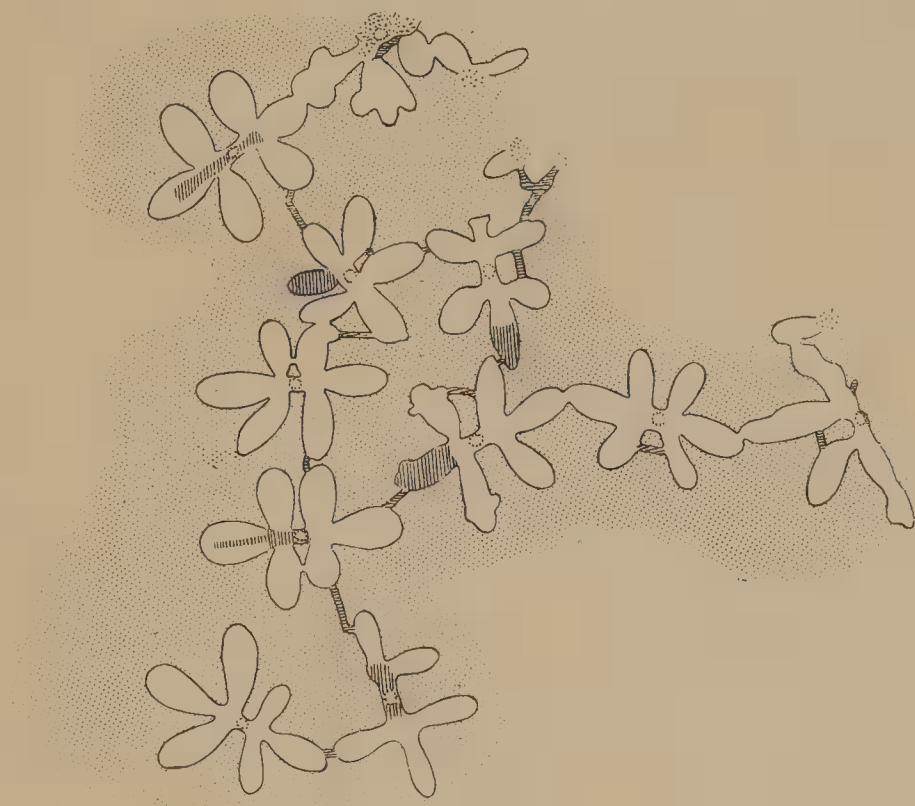


Fig. 6.—Ground-Plan of Group of Deneholes at Hangman's Wood. Scale 40 ft. to 1 in.

open for centuries. On commencing these operations, we could not help entertaining a kind of fellow-feeling for the walrus of whom it is recorded that—

“He wept like anything to see
Such quantities of sand.”

Some idea of the immense quantity of sand with which we had to deal may be gathered from fig. 5, which shows the conical heap of sand in one of the pits. To this pit (the shaft of which was completely filled with fallen sand) we obtained access by

tunnelling. We then found that the sand, in falling down the shaft, had formed at the bottom a conical heap extending from the floor of the pit upwards to the bottom of the shaft (a height of about twenty-five feet), and extending far out over the floor of the surrounding chambers. Most of the other closed pits were similarly blocked with sand when we first obtained access to them.

As already stated, before our explorations were concluded, no less than sixty-five chambers, belonging to fourteen distinct pits, were placed in subterranean communication with one another, chiefly by means of short tunnels driven through the solid chalk. This done

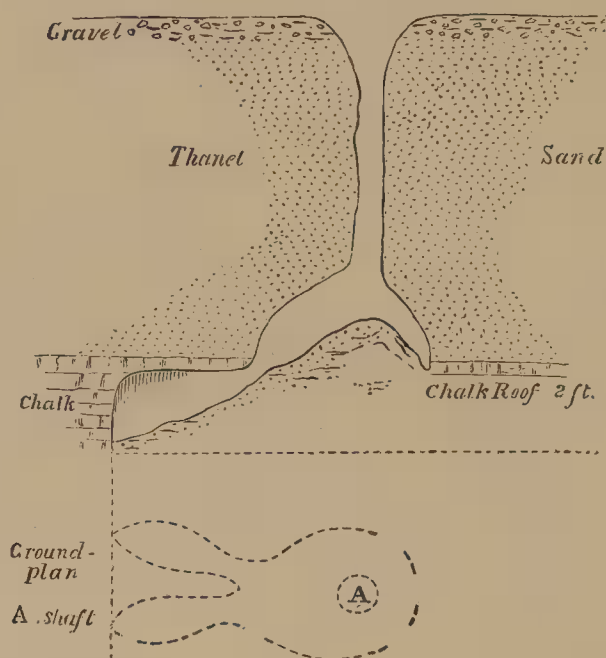


Fig. 7.—A Denehole with the roof partially fallen down.

we proceeded to make, as well as we were able, a ground plan of the chambers (fig. 6). Fourteen out of the seventy-two pits known to exist in Hangman's Wood are indicated either wholly, or in some cases only partially, on the plan. The portions shaded with horizontal lines show the tunnels we excavated in order to obtain access from one set of chambers to another, where accidentally made apertures did not already exist; and the portions shaded with vertical lines show the extent of the floor-space we cleared of sand and examined. The positions of the shafts are shown by means of dotted circles.

In several of the pits explored, one or more of the regulation six chambers were found to be missing, having never been excavated.

In one of the pits entered, we found that the roof had partially given way, as shown on fig. 7; while, in another case, a pit had evidently collapsed completely, leaving a huge hollow in the surface of the ground the shape of an inverted cone, just like the similar hollows round the mouth of each shaft, but of course much larger.

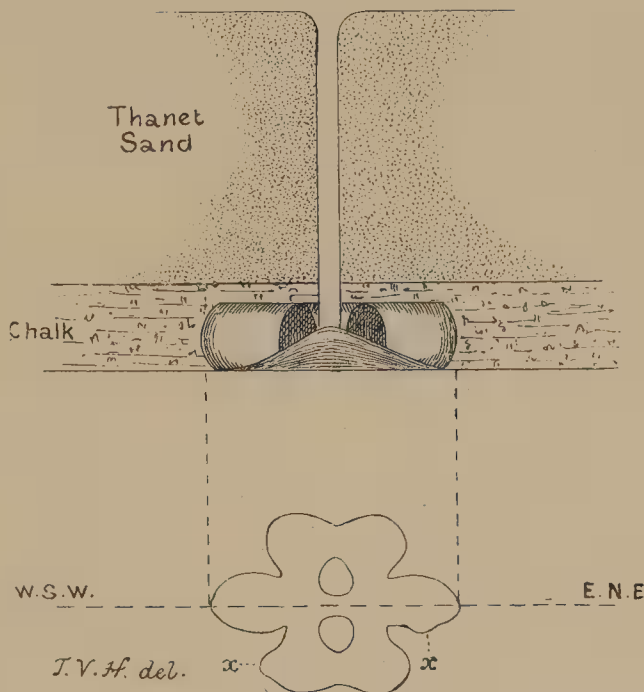


Fig. 8.—Section and Ground Plan of a Denehole in Cavey Spring, Kent.

In some of the Kentish pits the lateral chambers have been connected together in pairs, leaving pillars on each side of the vestibule to support the roof, as shown in the section and ground plan of one of the pits in Cavey Spring, near Bexley, in Kent (fig. 8). We did not, however, observe this peculiarity in any single one of the Deneholes we explored in Hangman's Wood.

The actual work of exploration was tedious, rather than interesting. By slow degrees, the workmen drove many short tunnels through the chalk, placing contiguous pits in communication; and a considerable area of the original floor of several of the pits was gradually laid bare, the superfluous sand being thrown back into



Fig. 9.—Explorers at work in a Denehole.

(From a drawing by H. A. Cole.)

the ends of the chambers. As the sand was turned over, it was searched with almost microscopic minuteness for any object that would afford a clue as to the age of the Deneholes and the purposes for which their makers intended them; but, unfortunately, very little



Fig. 10.—View of the Interior of a Denehole.

(From a photograph by Mr. George Day.)

was discovered. Fig. 9 shows the workers thus engaged in turning over and examining by candle-light the sand at the bottom of a Denehole. The drawing is taken from the end of one of the primary chambers, a large portion of the floor of which was cleared of sand in the course of our explorations. In the foreground, on either

hand, are the entrances to the two nearer lateral chambers of the pit. Beyond, in the vestibule, and directly below the open shaft, are the searchers, engaged in turning over the sand on the floor of the pit, whence the accumulated mound of fallen sand has been removed. Just beyond them, on the further side of the vestibule, the entrances to the two more distant lateral chambers may be perceived, if looked for carefully; while, beyond them, again, is the opposite primary chamber, in which the workmen are shown engaged in completing the removal of the sand. At the further end of this chamber, too, may be seen the aperture in the wall of the chamber which gives access to one of the chambers of the adjoining pit, as shown on the ground-plan already given (fig. 6).

Another view of the interior of a Denehole, secured by means of photography on a recent descent, is given on fig. 10. Although it is not clear enough to show much of the configuration of the Denehole, it will serve to give some idea of the size and general appearance of a portion of one pit. The view was taken from the top of the heap of sand thrown back into the end of one of the lateral chambers, and shows a portion of the opposite lateral chamber.

The chief objects found amongst the sand by the searchers were the bones of numerous animals which had evidently fallen down the pits, and there perished miserably through starvation; for the chalk had in some places been worn into deep seams by the claws of dogs, foxes, or badgers, in their frantic endeavours to find some means of escape. Experts have since assigned these bones to man, the horse, ox, sheep, pig, goat, dog, fox, cat, badger, polecat, stoat, weasel, rabbit, hare, rat, and other species. The remains of the badger and polecat are specially interesting, as these animals have for many years been practically, if not quite, extinct in the district. The remains of a man and a horse, lying close together beneath one of the open shafts, with portions of the accoutrements of the latter, form, very possibly, the only existing record of some foul murder or horrible accident, details of which will never now be known. We also discovered a curious old-fashioned glass bottle of last century, some miscellaneous odds and ends, some large squared flints (to be mentioned hereafter), several pieces of "Nieder-Mendig" quern-stone, similar to that largely used by the Romans, and a few fragments of ancient pottery, different pieces of which have been assigned

respectively by experts to the ancient British, Roman, and Mediæval periods—not much certainly in return for several weeks' work, but still something.

It now remains to sum up and to review briefly the evidence thus far obtained as to the age and original use or uses of the *Deneholes*.

First, as to their age. The discovery of a fragment of reputed Ancient British pottery lends some ground to the belief that the *Deneholes* were excavated by that people, and that they are probably, therefore, of neolithic age; but, on the other hand, the presence in all the pits of numerous pick-marks, looking as fresh as the day they were made, and obviously made with *metal* picks used by a right-handed people, gives still stronger reasons for believing that the *Deneholes* are of a later date—perhaps Roman—unless it can be hereafter shown that these pick-marks belong to a later and secondary working. It is a remarkable fact that around most of these pick-marks may still be seen adhering the small splash of wet chalk thrown off from the pick at the moment of concussion, and looking quite as fresh as the similar dashes of chalk cast off from the picks of our own workmen. In speculating as to the probable date of excavation of the *Deneholes*, it is well to bear in mind that, in early prehistoric times, chalk, for several reasons, probably exercised upon population an attractive influence similar to that now exercised by coal. In the first place, its firm, yet soft and easily worked, nature, allowed of excavations being made in it for storehouses or habitations; and, in the second place, it yielded the material—flint—of which many domestic and other implements were formed. It is very probable, however, that the *Deneholes* are not of neolithic age; but, in any case, the fact that as long as the reign of Henry IV. popular tradition traced them back to the time of Cunobeline, proves that, even if not prehistoric, they are at least extremely ancient. It is not, however, possible as yet to do more than say, in the language of a coroner's jury, that they were excavated a very long time ago, "but by whom there is not sufficient evidence to prove."

Next, as to their use. The most frequent (though, at the same time, the most easily refuted) theory advanced is that the *Deneholes* are merely ancient chalk pits. No one practically acquainted with the question could possibly entertain this view. It can hardly be conceived that any community, if wanting chalk, would have dug

down through nearly sixty feet of super-imposed strata to obtain it, when an unlimited supply could have been obtained actually at the surface within a mile. To suppose any race of people capable of such absurdity is to discredit their sanity. Moreover, if merely chalk pits, why should all the Deneholes have been excavated upon the same symmetrical plan? And why, above all things, should care have been exercised (as it most clearly had been) to avoid any underground communication between the different pits. It is true that, in several cases, we found the chambers of one pit communicating with those of another, the narrow partition of chalk left between them having fallen or been broken down; but this connection was evidently opposed to the intentions of the original makers of the pits, who (as was most obvious) had, in not a few cases, slightly altered the direction of a chamber for the express purpose of avoiding collision with a chamber belonging to another pit. This is a point worth notice, for we found the air in the pits much improved when two open-shafted pits were connected together, thus allowing of a current of air to pass through; but at no time did we observe any trace of the "foul air" so common in wells and similar excavations.

Other mere theorists have declared the Deneholes to be simply pits made to obtain flint for the manufacture of implements of war and the chase, like the pits at Cissbury, near Worthing, and Grime's Graves, near Brandon, in Suffolk. This theory is equally unable to bear investigation. The typical Deneholes of Kent and Essex have no affinity whatever with these undoubted flint-workings, except in so far as both are pits excavated in the chalk. It is quite true that a good band of flint shows in the sides of all the pits at Grays; but not the least attempt has been made to follow up this band, as at Cissbury and Grime's Graves; while the flint necessarily taken from it, after having been roughly dressed square, had been utilised, largely at least, upon the spot for "steining" round the top of the shaft, to keep the sand and gravel from falling. From this position, the flints had evidently fallen soon after the shaft was allowed to run to decay without repair; and, as already mentioned, we discovered them in every case on the very floor of the pit, exactly beneath the shaft, covered with the large quantities of sand and gravel which had fallen later. It appears from Camden's remarks, already quoted (p. 66), that the "steining" at the mouth of some of the shafts remained in position in his day.

Perhaps the only thing which our investigations made quite clear was that, for whatever purpose the Deneholes were excavated, they were certainly *not* made—primarily at least—for the sake of the material, either flint or chalk, obtained from them ; but that they were made, with great expenditure of time and trouble, with much regard to symmetry, and with a desire to avoid communication between the different pits, in order to serve some definite purpose *in themselves*. At the same time, it is very likely that the material obtained from them may have been utilised ; for a rough estimate showed that not less than 150,000 tons of chalk must have been removed from the pits in Hangman's Wood, not a trace of which is now visible on the surface around.

Numerous suggestions have been offered to account for the origin of these mysterious pits, and it will be well, in conclusion, to briefly examine a few of the least improbable of these. Some have supposed them to be prisons, and others have suggested that they may have served some religious or devotional purpose ; but these explanations (though not altogether impossible) are mere guesses. Others imagine them to have been places of sepulture, and this idea seems on first thoughts to be by no means improbable ; but, unfortunately, not the least confirmation of it has thus far been obtained. Others, again, have believed them to have been the habitations of our forefathers in days before the art of building was known in this country ; but no trace of permanent habitation has hitherto been observed in them, and it is much to be feared that any race dwelling in Deneholes would quickly become exterminated by ague and rheumatism. Another suggestion is that they were places of refuge and concealment in times of invasion, as when any enemy sailed up the Thames. This is perhaps the most tenable theory, but it is very difficult of proof, and against it may be urged the fact that the bottom of a Denehole would be about the last place in the world in which a man would care to be found by his enemy. Of much the same nature is the suggestion that they were silos for the storage of green fodder underground, as is still done in many parts of the world. For this, the pits would certainly be well suited ; but, on the other hand, the quantity they would hold would surely be enormously in excess of the amount that could possibly be required by the inhabitants of the district at the time the Deneholes were presumably made, while no trace has been observed of the black humus that might be expected to result from the decay of such silage.

Wells sunk deep into the chalk are common at the present day, but there is not the remotest reason for believing the Deneholes to be ancient wells, and we were in no way troubled by water whilst working in them. At the same time, a neighbouring well shows that the water level cannot be very far below the floor of the pits.

On the whole, the only conclusion which it seems as yet safe to arrive at is that the mystery surrounding the origin of the Deneholes and the purposes of their makers still constitutes one of the most interesting and perplexing problems yet remaining unsolved in British Archæology—perhaps we may say in prehistoric British Archæology.¹

MILLER CHRISTY.



¹ Those who desire fuller information relating to Deneholes must refer to Mr. Spurrell's paper already mentioned (*Archæological Journal*, vol. xxxviii., 1881, pp. 391-409; and vol. xxxix., 1882, pp. 1-22), and to the publications of the Essex Field Club (*Transactions*, iii. 49, and iv. 89; *Proceedings*, iii. 28 and 56, and iv. 20; and *Essex Naturalist*, i. 225). Several of the blocks used in illustrating this paper have been kindly lent by the Essex Field Club.

The Abbaye des Dunes, near Furnes, in Flanders.



FROM the upper windows of a quaint hostelry situate in a village on the extreme west of the Flemish coast near Furnes may be discerned among the "dunes," or sandhills, of Coxyde, some three miles distant, a peak that differs in tint from its sandy compeers, and so well is this realized in the neighbourhood, that the prominence in question goes by the name of the "dune verte." On approaching and ascending it, it is found to be composed in great measure of ruined and charred masonry, over which wild creepers and soft verdure have thrown the tint to which it owes its name.

Tradition says there was once a monastery on the spot, and that there is still an underground passage between it and the ancient farm of Bogaerde, which, though lying further inland, is distinctly visible from the dune verte's summit. This farm, as is well known, is all that remains standing of the Abbaye des Dunes founded by monks of the Mitred Cistercian Order, and dedicated to the Blessed Virgin Mary.

It is of this Abbaye and of an interesting link between it and our earlier Plantagenet kings that the present article deals, and we may incidentally see later how far tradition is right in connecting this green mound with the farm of Bogaerde.

In the year 1839 the Société d'Emulation de Bruges, in a work entitled "*Receuil de Chroniques . . . Concernant . . . la Flandre Occidentale*," undertook a history of the monasteries of West Flanders. They began with the most magnificent, if not the most ancient, of the group, the Abbaye des Dunes. The "*Receuil*," which is now very scarce (only three hundred copies having been issued, and those distributed to subscribers), drew all its data from the Abbaye archives, a collection embracing documents from the twelfth century to the period of the French Revolution, these with some

other treasures still surviving in a certain safe and peaceful retreat known now and for the last five hundred years as the Refuge des Dunes.

Among the MSS. drawn from the archives by the Société was a "Cronica Abbatum Monasterii de Dunis," per Fratrum Adrianum But, himself a member of the Order and of this particular foundation.¹ The "Cronica" gives the lives of the successive Lord Abbots from the first, Dompnus Robertus, in 1128, to Dompnus Joannes Crabbe, in 1487, at which date, or thereabouts, Adrian died, Badius of Ghent two hundred years later resuming the work, and bringing it up to his day. The "Cronica" is given verbatim, in full, and in the original Latin by the "Receuil."

The latter, under the head of Codex Diplomaticus, also gives verbatim copies of some of the principal charters and grants accorded to the monks, mostly by crowned heads. All these charters may be considered interesting, and one or two exceptionally so, as throwing a strong side light upon what has been a contested point of English history. Before proceeding further, however, it may be well to give here the briefest possible account of the Abbaye to which they were accorded, leaving to Adrian in his life of the sixth Lord Abbot, Helias, a translation of which will be given later, to explain how charters from Richard, John, and Henry III. of England came to be enrolled among the archives of a Flemish monastery.

In 1127 a body of monks, presumably sent by St. Bernard, elected to found a house among the sand hills of the West Flanders coast. Their first alms in their first year was modest—seven pounds from William of Normandy.² Their second, in the same year, from Thierry d'Alsace accords to the young community as much of their sandy surroundings as they are willing to drain and afforest. The Cistercian motto is "Fac necessitate virtutem;" so well was this carried out by the monks and their successors, marsh after marsh was reclaimed within the next hundred years, more especially one adjoining the monastery, upon which was situated the Farm of Bogaerde, whilst

¹ "Cronica Monasterii de Dunis," per Fratrum Adrianum But. Brugis Typis Vaudecasteel-Werbrouck Societatis Typographi MDCCCXXXIX.

Receuil de Chroniques. Chartres et autres Documents concernant l'histoire et les Antiquités de la Flandre Occidentale par la Société d'Emulation de Bruges Première Série Chronique des Monastères de Flandre.

² Receuil Charter I. codex diplomaticus.

forests dense and broad were already stretching out to Nieuport on the east and Dunquerque (or more correctly Duneckerke) on the west.

Gift upon gift and charter after charter were accorded to the monks. In 1262, their new church was consecrated, the body of their third Abbot, the Blessed Ideshaldus having been conveyed thither from its resting-place in the old in 1237. The new edifice, with its alabaster high altar and others, its shrines, statues, stained windows, encaustic tiling, and iron, wood, and brass work, had taken sixty years to achieve. Then rose the Library with its statues of the twelve apostles, the great doctors of the Church, and the monks' patrons, the Counts and Countesses of Flanders; its portrait galleries of benefactors, and the successive lord abbots; the dormitories with the orrery significantly placed in an adjoining tower; the refectories, guest-chambers, the Lord Abbot's apartments, the cloisters, kitchens, farms, granaries, and mills; whilst encircling all and watered by a system of irrigation that could on occasion be turned to purposes of defence, were the meadows, orchards, and arable lands, the fertility of the soil remaining a proverb to this day; all this, to the minutest detail, being the result of the monks' patient labour. Under the eighth Abbot, Theodricus de Brabantia, the lay brothers (according to Adrian, who gives in his "*Cronica*" the number and name of the monks and lay brothers under each successive abbot) numbered four hundred, and at least one of them appears to have hailed from England, "Goswinus magister in Scapeia" (Sheppey). So inviolable was this sanctuary deemed, the Corporation of Furnes, an adjoining town, besought the Lord Abbot to take into his charge, in 1326, the archives of that already ancient and important borough; and such was its wealth at least one princely personage condescended to become its debtor, John Duke of Burgundy borrowing five hundred écus d'or in 1407.

Everything prospered with the monks, until, in the middle of the sixteenth century, the desert literally bloomed like the rose, and the Abbaye des Dunes had reached the culmination depicted by Pourbus in a view taken in about 1566, which is still preserved at the Refuge.

The Abbaye is now left in the zenith of its fame, and turning back nearly four hundred years, the life of the sixth Abbot, translated verbatim from the original Latin, is here given:—

“The Sixth Abbot.

“In the year of our Lord 1189, the Lord Abbot Walter de Dickebusch resigned in favour of the Prior Helias. It was about that time that Leopold (or Astulfus), Duke of Austria, went incognito to the monastery of the Dunes and became a scullion. In this employment he was so attentive to his duties, and so obliging to everyone, that the Lord Abbot Helias removed him from the kitchen and promoted him to be a personal attendant on himself. In the meantime, the Duke's relatives were searching for him everywhere. Whilst thus engaged, by the Providence of God they went to the Abbaye, and there they found him waiting on the Abbot. On recognising him, they knelt und saluted him as Duke of Austria. The Abbot looked on in amazement, ignorant as he was of the rank of his attendant. When he said at length that he was really the Duke of Austria, he humbly asked his forgiveness and recommended himself to his patronage. The Duke, in company with the others, returned to his dominions. Shortly after this, by command of the Emperor, he went to the Holy Land. Whilst there, he was present at the quarrel between the Kings of France and England, Philip Augustus and Richard, the son of Henry III. (*sic*), at the siege of Acre. Not brooking an insult that he received from Richard on that occasion, he at once left the Crusaders and returned home.

“When at length Richard's turn came to leave the Holy Land, he avoided Apulia, Calabria, Corsica, and Italy, and went in disguise by another route to visit his nephew, the Duke of Saxony. The reason why he avoided those countries was that, rightly or wrongly, he was suspected of the murder at Tyre of Conrad, the Marquis of Montferrat and King of Jerusalem. On his way into Saxony he had to pass through the territory of the Duke of Austria, but before he reached it he fell into the hands of Maynard, Count of Goire. Richard managed to escape, but eight of his followers were held in captivity. At length he entered the dominions of the Duke of Austria, and now there was no escape for him. The roads were well watched and spies were on the alert ; so at length he was seized and consigned to the care of a guard by the orders of Duke Leopold, for he it was who had been so grossly insulted by King Richard at the siege of Acre. The Duke, therefore, kept him in captivity for a short time, and then sent him into Germany to the Emperor Henry. The

Emperor gave the King a proper escort, and then took him about with him wherever he went.

"The Queen of England, who was the daughter of the King of Navarre, worked very hard in order to obtain the freedom of her husband. So she summoned the Lord Abbot Helias to her presence, and commissioned him to proceed to the Duke of Austria, and try and negotiate the liberation of the King. The Duke, at the entreaty of his 'own Father Abbot Helias,' as he was in the habit of calling him, said at once, 'I cannot refuse you, kind Father, but must needs allow you to take back with you the King on whose account you have come. At the same time, I pray you to appease my liege Lord, the Emperor.'"

(About the year 1452, the above-mentioned Duke was enrolled among the saints by Pope Nicholas V.)

"King Richard, after a year's captivity, was released by the Emperor Henry on the payment of a heavy ransom. A solemn league and covenant was then drawn up and signed by the two potentates, and Richard returned to England A.D. 1194. He thereupon called the Lord Abbot Helias to England, and gave him a hearty welcome. The tithes of the island of Sheppey were then made over to him, and he was appointed one of his Majesty's privy council. The nobles of the land became greatly attached to him, and Bishops and Barons made him presents and gave him hospitality. Thus it came to pass that the Church of Estchierch in the island of Sheppey was formally handed over by Humbert, the Archbishop of Canterbury, to the Church of the Dunes as a perpetual alms. An immense quantity of valuable timber was forwarded thither from England for the purpose of building granges. The Abbot Helias also obtained stone and timber in the same locality for the new Church and Cloister. He also erected a grand High Altar."

(Here follow gifts from the Counts of Flanders.)

"All this was confirmed by Pope Innocent the Third, who added thereto certain other special ones.

"Helias was Abbot for thirteen years."

Mathew Paris, Roger Hoveden, and William (of?) Newbridge make no mention of the incidents chronicled by Adrian, and the authors of *L'histoire Littéraire de la France*, vol. xvi., p. 443, affect in consequence to look on them as apocryphal. To this the "Receuil" opposes the testimony of Brando or Brandon, another learned Dune

monk, who nearly a century earlier than Adrian thus writes in his *History of the World*, a work in 3 vols. folio, to be found in all the great libraries of Europe. After detailing Richard's release, he continues, "for he (Helias) was well known to the Duke of Austria and went with the English nobles to the Emperor and was, on that occasion, of great use, in expediting the release of the King."

Perhaps, however, the most convincing proof of services rendered by Helias is the grateful acknowledgment made of them by Richard himself in the subjoined charter:—

(Receuil Charter xv. codex diplomaticus.)

CHARTER XV.

1197 A.D.

"Ricardus, Dei Gratia, rex Anglie, dux Normandie, Aquitanie et comes Andegavensis, Archiepiscopis, episcopis, abbatibus, comitibus, baronibus, justiciariis, vicecomitibus, ministris et omnibus fidelibus suis, presentibus et futuris, salutem. Noveritis nos intuitu caritatis et pro salute anime nostre et omnium predecessorum nostrorum, concessisse et dedisse in puram et perpetuam elemosinam Deo et monasterio sancte Marie de Dunis et monachis ibidem Deo servientibus, ecclesiam que appellatur Estchirche in Scapeia vacantem cum omnibus pertinentibus et liberatibus suis, integre, libere et quiete et inconcusse in perpetuum possidendam. Et ut hoc donatio nostra rata et inconcussa perseveret, eam presenti carta confirmamus. Testibus Humberto Cantuariensi archiepiscopo. Willelmo Eliensi episcopo. Cancellario nostro. Gisleberto Rosensi episcopo. Willelmo de Sancte Marie ecclesia. Comite Rogero Bigod. Willelmo marescallo. Galfio filio Petri. Datum per manum Willelmi Eliensis episcopi, cancellarii nostri apud Winton xxi. die aprilis. Is erat tenor carte nostre, in primo sigillo nostro, quod. quia aliquando perditum fuit et dum in Alemannia capti fuimus sub aliena potestate constitutum, mutatum est. Innovationis autem hujus hii sunt testes Humbertus Cantuariensis archiepiscopus. G. Rosensis episcopus. B. comes Flandrie. R. comes Bolonensis. Willelmus marescallus. Willelmus de Stagno. Datum per manum Eustachii Eliensi episcopi, cancellarii nostri apud Rupem Andel. xvii. die januarii, anno regni nostro decimo."

Confirmation of Richard's gifts from historians without the Abbaye occur in Meyer Annal, lib. vii. ad an 1193—"In addition to

the ample tithes which Helias received from England, Richard gave him the magnificent marble which is to be seen at the High Altar of the monastery;" and Charles de Visch, in his *Compendium Chronologicum*, after giving a description of this table or altar, adds that many princes inscribed their names upon it, amongst others, Charles Quint.

There are six other charters from our early Plantagenets.

Richard (1197) exempts monks from all tithe and toll in his dominions, and permits them to construct and repair ships at his ports.

Two from John (1199 and 1213), confirming these privileges and extending them to the older but less renowned sister abbey of Ter Doest (All Saints, at Lissweghe, near Ostend).

Three from Henry III. confirming the grants and privileges of Richard and John, and one of which, dated 16th June, 1237, inserts verbatim Richard's charter conveying Estchierche in Sheppey to the Dunes church, as given above.

The limits of this article do not permit of the Abbaye's fortunes from the sixteenth century to the present being described. The Plantagenet episode eliminated, its decline is fuller of interest and romance than its rise. The minutes of its destruction, taken one year after the event by the king's commissioners, the Lord Abbot Hellinck conducting them over the ruins, and piteously pointing out his blackened and charred "high altar of exquisite alabaster," are given in the "Receuil" in the original Flemish; nor is there space to describe a visit to the Refuge made five years ago, when the Plantagenet original charters and many other religiously guarded treasures were courteously shown; nor can an adequate description be given of the Farm of Bogaerde also visited, with its watch tower, and hagioscope so arranged at the entrance door that it commands the old Abbey gates, with all who enter therein. There, driven back from the coast by the ever-advancing sand and by the ceaseless attacks of piratical Danes, the monks seem to have made a last stand for existence within the walls of the old home, for the watch tower is honeycombed with cells, and a miserable little chapel still remains to tell of their dwindled numbers and fallen fortunes.

Pourbus' picture shows in the foreground a farm which is that of Bogaerde. Admission is gained through the gates referred to, which still bear the Cistercian arms and mitre, and round which

a few tall trees cluster. Of the vast pile depicted by Pourbus, not one stone remains upon another, if we except the grange or barn to the right, still standing intact, and built probably with some of Richard's "bona ligna." To the immediate left stands the mere shell of a magnificent Gothic wall, now used as a cowshed. Also to the left is the picturesque farm, which needs not the date it bears, 1626, to show that no trace of the glory of the Dunes can be sought for here. Below the surface, however, still remain the vast, perfectly built and ventilated dairies of monkish days. A stagnant pool between the barn to the right and farm to the left betrays the morass into which Bogaerde is lapsing, or rather relapsing. Standing thus the coast is faced, and in a direct line between Bogaerde and it rises the Dune Verte, surrounded by sand and desolation. That this mound indicates the site of the Abbaye des Dunes Church is borne out by Pourbus' picture representing church and spire standing seawards; by tradition, for in and around it the peasants dig to this day for the statues—reported to be of silver—of the apostles; and by the fact that in 1624 the body of the Blessed Idesbaldus (translated, it will be remembered, from the old to the new church in 1237) was found a few paces from it beneath a sandhill, a little chapel, which yet has its own pilgrims, indicating the spot.

If this be in truth the site of the church, generations of cowed monks must be sleeping around under the golden tinted sands, and it may even be that a fused fragment or two of Richard's alabaster altar (which it is on record perished in the flames that consumed the Abbaye) may yet be lying among the *débris* of the Dune Verte.

A. LOUISA THORNTON.



Notes on Romano-British Articles recently added to the Museum of the Wilts. Archæological Society.



THE Museum of the Wiltshire Archæological and Natural History Society at Devizes has been enriched lately by the gift of several objects of Romano-British age, which, though none of them are specially important individually, yet are interesting as throwing light on the mode of life of the inhabitants of the district at that early period.

The objects shown in figs. 1 to 7 (all two-thirds the actual size) came from the summit of Cold Kitchen Hill, one of the highest points of the Chalk Downs in the neighbourhood of Warminster. It would be difficult to imagine any position more bleak and exposed than this spot is in winter, standing as it does some eight hundred feet above the sea, and yet it is clear that there must have been here a considerable settlement for a long period of time, for the black earth, which fills the depressions and irregularities marking the sites of the ancient dwellings, and which is obviously due to human habitation, is in some of the hollows several feet in thickness. The site was partially explored by Sir Richard Colt Hoare early in the century, but he seems to have found nothing of consequence. In 1893 a trench was cut through a tumulus standing in the centre of the site of the settlement which had been opened by Sir R. C. Hoare without result. The soil of the mound, which is now a perfect rabbit warren, was found to be so disturbed and mixed up that nothing could be said to be in its original position except parts of two skeletons which were found near the surface—doubtless, later interments. No trace of the original interment was found, but a number of interesting articles were discovered in or around the mound—a great quantity of broken pottery, much of it distinctly of Roman age, whilst some seemed from its coarseness and inferiority of manufacture to be rather Celtic and pre-Roman. Also great quantities of animal

bones, from which General Pitt Rivers was able to deduce the fact that the breeds of domestic animals in this settlement were very similar to the breeds kept by the Romano-British villagers of Rotherley and Woodcuts, the sites of which settlements he has so exhaustively explored and described. The sheep were of the small

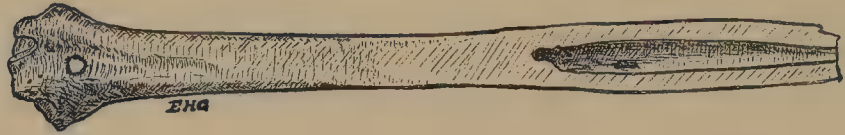


Fig. 1.



Fig. 2.



Fig. 3.



Fig. 4.

thin-legged kind, comparable only with the St. Kilda breed of our own day. The ox, too, was only about the size of the small Kerry cow of the present time. Several iron objects were found—a knife blade, an arrow head, and fibulæ; also portions of bracelets of Kimmeridge shale and several bone gouges (fig. 1). The curious square flat bone

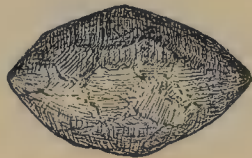


Fig. 5.



Fig. 6.

object (fig. 2) may be a counter for use in some game. The little branch of red coral (fig. 3) is a material rarely found in England, which must have been brought from the Mediterranean. The bronze wire bangle (fig. 4), another formed of single wire, with a small circular brooch and another fibula, and a pin, were the principal bronze objects discovered. The ovoid pellet of burnt clay (fig. 5) is doubtless a sling

stone, several similar examples existing in the Society's Museum, which were found with Romano-British remains near Beckhampton. Fig. 6 is a ring of iron with several iron pendants. This has rather the appearance of a *châtelaine*, but it is not one, as the pendants have never been anything but ornamental appendages. It is difficult to suggest any use for it; probably it is a personal ornament. Fig. 7 is a singularly perfect spoon of white metal, quite bright and uncorroded, with the curved attachment of the bowl to the handle, characteristic of late Roman work. The handle itself ends in a sharp point (the bronze handle of another spoon was also found), as the handles of the greater number of such spoons apparently do. General

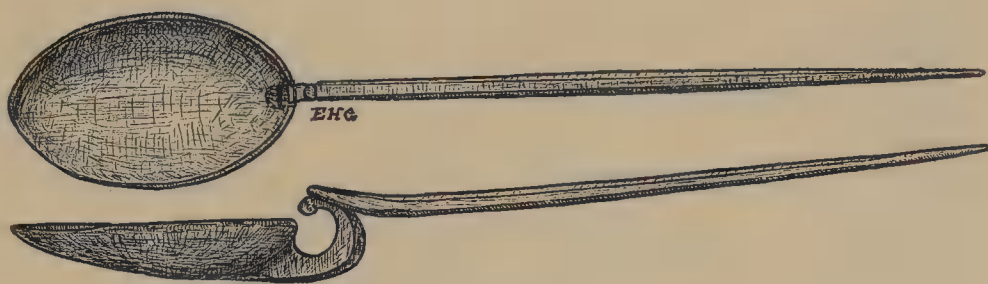


Fig. 7.

Pitt Rivers tells us that the use to which they were put was to pick snails out of their shells. The only coins found were two Roman 3rd brass of Constantine and Valens, and a billon coin of Carausius, which would go to prove that the settlement was occupied in the later years of the Roman domination. From this and other discoveries, more especially the villages in the neighbourhood of Rushmore excavated by General Pitt Rivers, it seems likely that the higher and more exposed parts of South Wilts. were more thickly inhabited than we should have thought likely, by a population living in open villages, with considerable numbers of domestic animals, and not ignorant of the appliances of civilization. Indeed, the multitude of oyster shells found in all these settlements at such a considerable distance from the sea, seems to show that they were not satisfied without a certain amount of luxury.

Another interesting discovery was made in 1893 at Southgrove Farm, Burbage, of a skeleton buried in the chalk, with the objects shown in figs. 8 to 13. These objects have been submitted to the authorities of the British Museum, and pronounced to be of Romano-British age.

The most curious thing is that shown full size in fig. 8. It is of bone, and as will be seen from the accompanying fig. 9, which is a

drawing to half scale of the steel catch of a cross bow of the sixteenth century, there can be no doubt as to its use. It was fixed in the wooden stock so as to revolve on an iron pin. The string of the bow was pulled back until it was caught

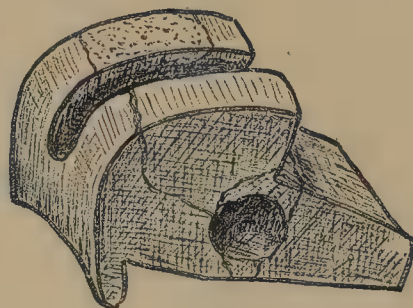


Fig. 8.

behind the two projecting teeth, whilst the arrow or bolt lay against it in the notch between them, the whole being kept in place by a trigger acting on the projection seen

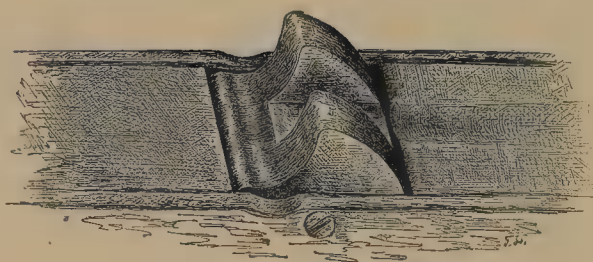


Fig. 9.



Fig. 10.

on the under side of the object. As soon as the trigger was loosened the catch revolved on its axis, the string sprung forward and sent the bolt on its way. It is remarkable that the mechanism of the cross bow in this particular should have thus remained practically the same from Roman times down to the date of its supersession by firearms in the seventeenth century.

Fig. 10 is one of two thin strips of bone ornamented with concentric circles worked with a centre bit, similar ornamentation being often found in bone articles associated

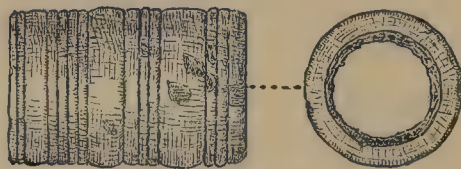


Fig. 11.

with Saxon interments. These strips of bone *may* have been part of the ornament of the stock of the cross bow. Figs. 11 and 12 are parts of the bone handles

of knives or daggers, two very narrow blades of which were found in the grave.

A neat little hammer head (fig. 13) with part of the wood of the handle still remaining in it, with the half of a pair of bronze tweezers, and various nondescript pieces

of iron, which may have been part of the mechanism of the bow, complete the list of the objects found here.

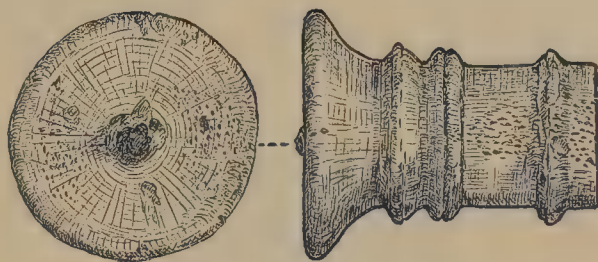


Fig. 12.

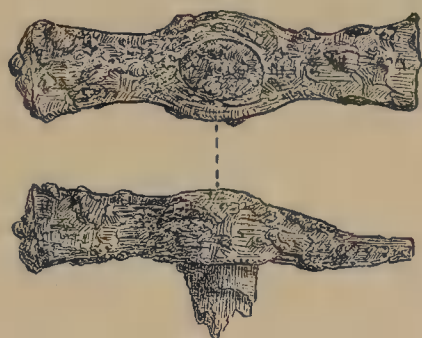


Fig. 13.

The urns shown in fig. 14 were found with others under remarkable circumstances by Mr. B. H. Cunningham, F.S.A. (Scot.), at Broomsgrove Farm, near Pewsey, in 1893 and 1894. They were inverted and standing on their rims, each in the middle of a hole in the ground about two feet six inches deep, lined with clay which had been burned, and

filled up with black earth. These cavities seemed to be connected with each other and with others beyond by flues or channels also



Fig. 14.

lined with clay. The appearance of the whole suggested that the cavities were a series of rude kilns connected together by flues. The urns are of coarse grey Romano-British pottery, and the largest measures nineteen inches and a half in height.

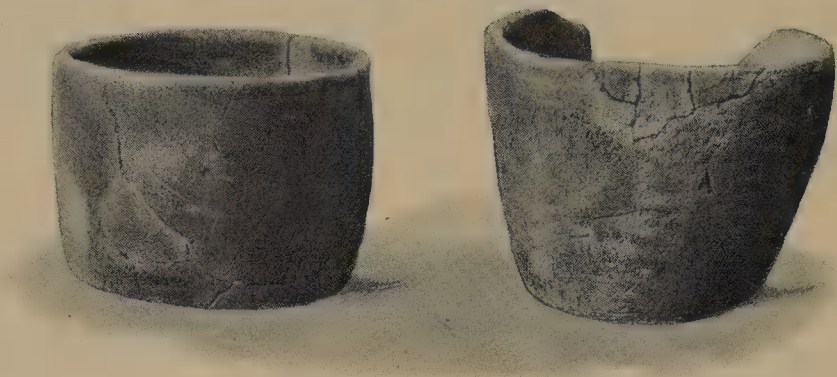


Fig. 15.

The food vessels shown in fig. 15 were found in 1890, with fragments of another, in a dwelling pit just within the ramparts of Oldbury Camp, near Calne, together with three of the stones pierced for suspension, which are generally taken to be "loom weights," and a quantity of bones of sheep, deer, ox, and hog. The vessels are about four inches in height and five in width; they seem to be hand-made, but are carefully tooled over and polished, and are of fine well-burnt clay. Apparently they are of Romano-British age. In the bottom of one of the vessels are bored three holes, which, when the vessel was found, were covered by little thin plates of burnt clay.

The last relic illustrated here (fig. 16) comes also from Oldbury Camp, and has recently been given to the Museum, though it was found many years ago. It is an iron key, four inches in length, with flat handle pierced for suspension, a piped stem similar to that of modern keys, two slits for straight wards, and four teeth projecting at right angles to raise the tumblers of the lock. It is apparently of Roman date.



Fig. 16.

ED. H. GODDARD.



Illustrated Notes.

PENANNULAR BROOCH USED IN INDIA.



Brooch worn by the Hill-Women of India.

AN article on "The Celtic Brooch, and How it was Worn," in the *Illustrated Archaeologist* (December, 1892, pp. 162-175), refers to the final stage in the development of the penannular brooch, *i.e.*, when it ceased to be penannular, and the break in the ring had disappeared, and an illustration is given of a Himalayan woman wearing penannular brooches. We are now enabled to give a drawing

of a brooch worn by the Hill-Women of India, which appeared in the valuable collection of Indian peasant jewellery collected by Mrs. Rivett-Carnac, and recently shown at the Imperial Institute, where the major portion still remains on view. It will be seen that what would have been the terminations, had the brooch been truly penannular, are discoidal in form.

The short length of chain hanging from the one side is probably used for hitching the free end of the pin in a similar manner as the plaited silver wire thong attached to the celebrated "Tara" brooch in the Museum of the Royal Irish Academy, an illustration of which appears in the article before referred to.

W. ERSKINE HOME.

PRE-REFORMATION CHALICE, JURBY, ISLE OF MAN.

THERE is very little ancient Church plate in the Isle of Man. At Malew, in the south, is a brass crucifix of the twelfth century, and a silver paten which has been dated 1525. At Jurby, in the north, is the silver chalice

of which, by the kindness of the vicar, Rev. G. Wilson, in whose custody it is, I have been able to have a photograph taken by Mr. Cowan, of Ramsey. It was figured from a drawing by the Rev. J. Simpson, in the *Archæologia Cambrensis*, Third Series, vol. xi., p. 475, but this does not



Chalice at Jurby, Isle of Man.

(From a photograph by Mr. Cowan, of Ramsey.)

do justice to it, the drawing of the crucifix on the foot being especially poor and misleading, and it appears to have eight instead of six lobes.

The following are the measurements:—Total height, 7 in.; diameter of cup, $4\frac{1}{4}$ in.; thickness of lip, $\frac{1}{30}$ in.; depth of cup outside, $1\frac{1}{8}$ in.; shaft, hexagonal, $\frac{3}{4}$ in. diam.; each face $\frac{3}{8}$ in.; bulb $2\frac{1}{4}$ in. diameter. Six squares

in relief, $\frac{1}{8}$ in., bearing angels' faces. The diameter at the bottom is $4\frac{5}{8}$ in.; (inside the lobes, 4 in.)

Chancellor Ferguson, of Carlisle, has recently inspected it, and has kindly supplied me with the following particulars.

"The hall marks on the Jurby chalice are three in number, viz.:

- (1) Two links of a chain.
- (2) Leopard's head, crowned.
- (3) Lombardic D, 1521.

The same marks, but with Lombardic **A**, for 1518, are on chalice at S. Mary's Roman Catholic Church at Leyland, Lancaster, with which the Jurby Chalice is almost identical, the difference being in the representations of the crucifix, which on the Jurby one ends in a plain foot.

The bowl is broad and shallow, a recurrence to an earlier form; stem plain and hexagonal, with hollow chamfered mouldings at the junction with knop and foot; knop of six-lobed type, with angel-masks on the points; foot is six-foil; vertical edge of base has border of leaf and flower design.

It is described by Messrs. Hope and Fallow, in the *Royal Archaeological Journal*, vol. xliii., p. 372, and an illustration is given, *ibid.* opp. p. 50. It is also engraved in the third and fourth editions of Cripps' *Old English Plate*.

By the way, Messrs. St. John Hope and Fallows' dimensions differ a little from those given by Mr. Kermodé."

P. M. C. KERMODE.

Ramsey, January, 1895.

HENDERLAND HILL FORT, PEEBLES-SHIRE.

THE subject of the Rhind Lectures of the Society of Antiquaries of Scotland this year was "Scottish Hill Forts." The illustration is from a photograph of one of the most perfect of these forts, in Peebles-shire, a county famous for the number of its pre-historic remains. No doubt, very many of these fortifications on hill tops were merely cattle and horse enclosures, and we know that during the English invasions of the fourteenth and fifteenth centuries down to a later period the cattle were driven for safety from the counties of Berwick, Roxburgh, and Dumfries, into the fastnesses of Ettrick Forest. The ground cleared of forest was at that time along the hill tops and ridges, the lower land, unless where cultivated, being thick wood. The cattle were, therefore, put out to graze in summer along the hill tops, and enclosed at night very strongly, both to protect them from cattle thieves and to prevent the animals gratifying their natural desire to return home.

While many of the smaller so-called forts were intended for cattle, the greater enclosures, or real Hill Forts, were the camps of an energetic and warlike race, and Henderland Fort is one of these, and one of the most perfect. This fine earthwork occupies a position one thousand feet above sea level, and some four hundred feet above the surrounding country. The site is nearly level, and towards the south-west the hill is very steep and precipitous.

There can be little doubt, I think, that these Peebles-shire Hill Forts are as old as the Christian era, if not even much more ancient. Unfortunately, no excavations have ever been made to give us anything to



Henderland Hill Fort, Peebles-shire.

form opinions upon. Many years ago, a large fort within two miles of Henderland was partly demolished, and a great many flint arrow heads were found. In another Peebles-shire Hill Fort a stone ball was picked up, and on the slope of the hill, below another fort, a jet or cannel coal armlet was found, which I have seen. These articles, of course, point to a very high antiquity.

It has been a subject of remark that most of these Peebles-shire forts, as well as most of those in Wales, have no well, stream, nor any visible water supply. It is very likely, however, that they were possessed of stone-built chambers for storing rain water; only excavations can show if this is a correct solution of the mystery. Chambers of stone have been found in some English forts, apparently for holding water, and some sort of stone underground buildings were found in the rath, or fort, on the Hill of Dunsinane.

HUGH W. YOUNG.

RECENT DISCOVERIES AT DURHAM CATHEDRAL.

SOME very important discoveries have been made in Durham Cathedral. The remains of the east end of the Norman Church as built under William of St. Carilef, and begun in 1093, have been explored by the Dean and Canon Greenwell. It has always been known by tradition that St. Carilef's Church had an apsidal eastern end, but its exact form and arrangement was a matter of dispute amongst archæologists. It has now been found that the church terminated in a separate apse to each division of its plan, the great

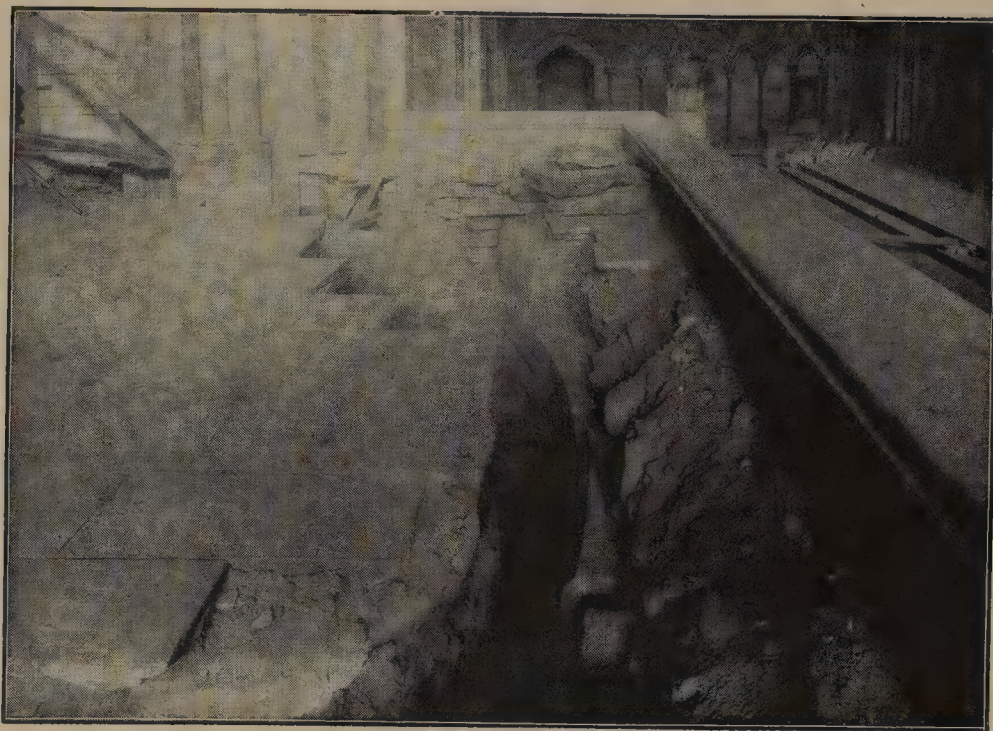


Durham Cathedral ; Great Central Apse from the North-West.

(From a Photograph by Mr. C. C. Hodges, of Hexham.)

apse to the choir being of the width of the choir, and those finishing each of the aisles being of a lesser width than the aisles. All were vaulted. The great apse had certainly a ribbed, and probably a groined, vault. The aisle apses, though they may also have had ribbed vaults, were possibly finished with plain semi-domes. The remains uncovered consist of the foundations of the two apses to the aisles, which show a square termination on the outside, as in the Norman churches at Peterborough, St. Albans, and Selby ; also the foundations and a portion of the internal ashlar work of the great apse to the choir. These are of especial interest, as, besides being good specimens of Norman masonry, they show that the general design of the aisles and the interlacing semi-circular wall arcade which remains in the rest of the church

was carried round the apse. In some places the ashlaring is two courses higher, and a single stone, carrying a base of the above-mentioned wall arcade, which belongs to the third course, has survived.



Durham Cathedral; Great Central Apse from the South.

(From a Photograph by Mr. C. C. Hodges, of Hexham.)

In addition to the remains of the Norman apses, some interesting features connected with the design of the chapel of the nine altars and of the platform upon which the sumptuous shrine of St. Cuthbert stood have been brought to light. A full detailed account of the whole is expected from the very able pen of Canon Greenwell.

Hexham.

C. C. HODGES.

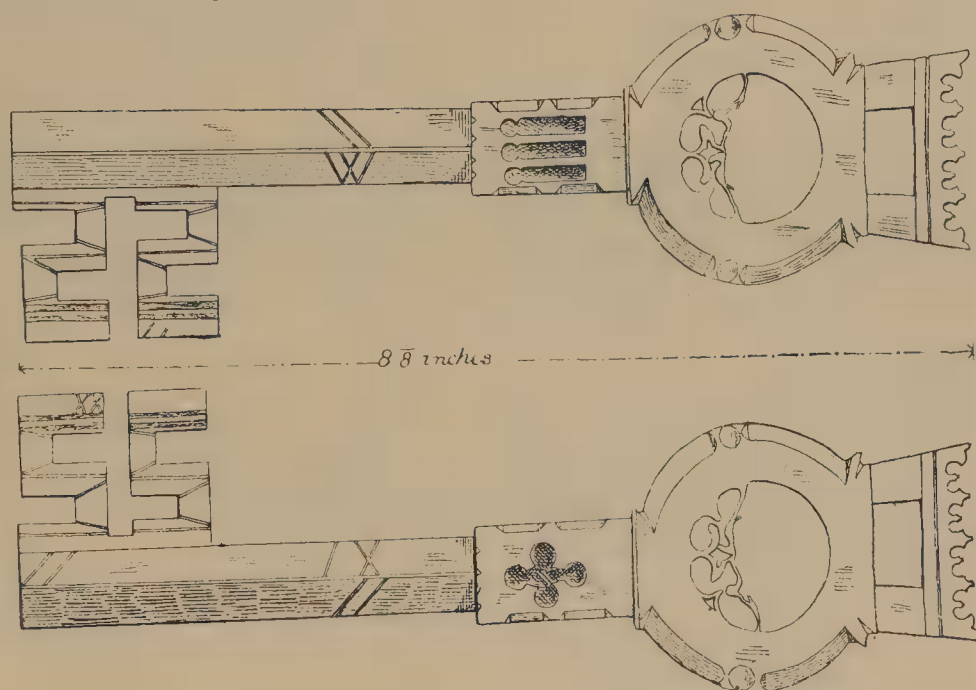
KEY OF ANCIENT CHURCH CHEST AT SOUTH CREAKE, NORFOLK.

MR. E. P. LOFTUS BROCK, F.S.A., has been kind enough to supply a drawing, here reproduced, of the remarkably beautiful key belonging the chest in South Creake Church, Norfolk. The key was exhibited some time ago at a meeting of the British Archæological Association by Mr. C. H. Compton, to whom we are indebted for the following particulars.¹

¹ See also "Creake, Norfolk: its Abbey and Churches," by C. H. Compton, in the *Journal of the British Archæological Association*, 1890.

South Creake is situated six miles north of Fakenham. The remains of the Augustinian Abbey, erected in the thirteenth century, are to be seen in the adjoining parish of North Creake.

The chest to which the key belongs is now kept in the chancel of South Creake Church. It is large and strongly built, and had originally three keys, one of them being still in the custody of the Vicar. The other two keys used to be held by the Churchwardens, but as they are now missing, the chest cannot be opened.



Key of Church Chest at South Creake, Norfolk. Scale, one half actual size.

Some time before 1888, when the present Vicar, the Rev. Spencer J. Compton, took the living, the chest was opened, and was found only to contain a terrier of the parish, a few old documents, and a black-jack.

The key is an unusually fine specimen of decorative ironwork, probably of the fourteenth century, and as such keys are rare, at all events in England, we hope this one will be carefully preserved. It is not often that ecclesiastical keys can be dated by their ornament, or otherwise, so that the one at South Creake claims our attention also on this account.

BRONZE ON DARTMOOR.

It is remarkable that so few bronze objects have been found on Dartmoor. Those recorded may be counted on the fingers of one's hand. The

two latest finds are important, and are figured in the accompanying illustration.

The bronze ferrule (fig. 1) of the shaft of a bronze spear is highly interesting, for it is not of common occurrence in Great Britain; only some forty examples have been thus far recorded, and of these only three or four are in the British Museum. These ferrules are not made of a flat piece of metal, turned over and brazed, but are cast in one piece, having been carefully "cored." The metal, especially near the mouth, is very thin, and there is usually a small hole nearer this end than the other, to allow of a pin or rivet being inserted to keep the ferrule on the shaft.

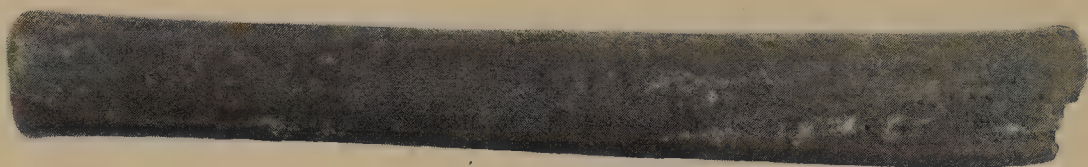


Fig. 1.—Bronze Ferrule found on Dartmoor.



Fig. 2.—Blade of Bronze Dagger found on Dartmoor.

One example in the British Museum was found in the Thames, near London. It has a portion of the wooden shaft inside, which appears to be of beech. The hole for the pin is still visible in the wood, but the pin itself has perished. It may have been made of horn.

Canon Greenwell possessed a specimen from Antrim, nine and a half inches long, the end of which is worn obliquely, as if by trailing on the ground. It has a single rivet-hole.¹

Four specimens, about seven inches long, were found with spear heads, at Bloody Pool, South Brent, the Dartmoor specimen apparently making the fifth found in Devon.

The latter is four and a half inches long, with an internal diameter of half an inch, the metal at the mouth being one sixteenth of an inch in thickness. It has been broken, and is too short to show the pin-hole. It was found by Mr. Tom French, in July, 1892, four feet under the surface,

¹ Evans, *Bronze Implements*, pp. 339-340.

in cutting peat in Gawler Bottom, Post Bridge, and from the finder it passed into the possession of the writer. Thus far no spear head has been found on the same spot.

The other object (fig. 2) in the illustration is the remains of a blade of a bronze dagger, four and one eighth inches long, which was also found four feet deep, in a peat bed, at Broadhall, near the head waters of the Plym. It is much oxidised, but the metal under this covering is now as perfect as when it was cast. A very similar example is figured in Evans' *Bronze Implements*, fig. 312, p. 247. This is a small rapier-shaped blade, six and a quarter inches long, and was dredged up from the Kennet and Avon Canal, between Theale and Thatcham, Berks.

The Dartmoor bronze dagger is now in the possession of Mr. Hearder, of Westwell Street, Plymouth, who obtained it direct from the moorman who found it, and within a few days of its discovery. It is certainly strange how little bronze has been found on Dartmoor. The evidence of a flint-using people occupying the Moor for apparently a considerable period is abundant, but the bronze-using folk who succeeded them have left very little behind to indicate their presence. We cannot tell what was removed from the rifled kistvaens, for bronze, unlike worked flints, has ever possessed an intrinsic value, so that many specimens may long ere this have disappeared into the melting-pot. After making due allowance for all this, it is very extraordinary how little has been found, especially, too, when we take into consideration the impression we have that Dartmoor must have been frequented by tanners in the bronze age.

ROBERT BURNARD,
Member of Dartmoor Exploration Committee.

Notices of New Publications.

"THE RUNES: WHENCE CAME THEY?" by Professor Dr. GEORGE STEPHENS, F.S.A. (London: Williams and Norgate, 1894), will not rank in importance beside his greater work on the subject, although it may help us to pass the time away whilst we are anxiously awaiting the promised fourth volume of "Old Northern Runic Monuments." The object of the present treatise appears to be to support the views of Canon Isaac Taylor, whilst refuting those of Dr. Wimmer with regard to the origin of the Runic Futhorc (or alphabet). This is done by giving a list of selected Runic inscriptions, classified according to the objects upon which they occur. The result of a study of the geographical distribution of these inscriptions is to prove

beyond a shadow of a doubt that they belong exclusively to the Scandinavian area of northern Europe; for Professor Stephens tells us in his preface that the total number of examples known up to June, 1894, in Scando-Anglia amounted to no less than 10,423, as compared with a beggarly nineteen in Germany, Saxony, and elsewhere—the latter being in the Professor's quaint phraseology simply "wanderers." Apart from the portion of the work relating to the origin of Runes, which by the way only occupies a couple of pages at the beginning of chapter xix., the catalogue is of the highest value as showing the leading characteristics of the inscriptions and the various purposes to which they were applied. As the readings are given in all cases, together with references to the books where the inscribed monuments or objects are described, this catalogue cannot fail to prove of great service to all students of Northern literature and antiquities.

The Runic inscriptions fairly rival the entries in the Anglo-Saxon and other early chronicles for the terseness and simplicity of their language; yet, brief as some of them are, they bring before us scenes, enacted perhaps a thousand years ago, with a reality that is often startling. In the majority of instances the only information afforded by the inscription is the name of the owner and maker of a weapon or personal ornament, or the name of a deceased person and of the erection of his tombstone. Graffiti, such as those scribbled on the walls of the great chambered cairn of Maeshowe, in Orkney, by chance passers-by in the Viking period, are of infinitely greater human interest. From them we learn of the pilgrims to Jerusalem who broke open the Howe, and of the great treasure believed to be buried in the neighbourhood. Runes were not unfrequently made use of for superstitious purposes. Rings bearing the magical formula THEBAL GUTH GUTHANI were supposed to be a charm against epilepsy. A small stone amulet having the words "Thief-Find" upon it took the place of the amateur or professional detective in the ninth century. In Iceland, at a later date (thirteenth century), Gretter had broken the thigh of an old woman with a stone, so the injured party does not appeal to the strong arm of the law, as we should to-day for protection, but cuts *ban runes* on a tree root. This is set afloat, and being carried by the waves to Gretter's home causes her death. Before the days of post-cards, communications were made in runes cut on slips of wood called *cavels*. As a ghastly story of the use of these, we quote the following:—"137—Greenland, Denmark. Lig-lodin is said, in the tale about Toste, to have brought back to the church dead bodies he had found in holes, carried thither by the ice. On some of the skeletons were cut *later* runes, on a wooden cavel, telling of their misfortunes and sad end. This took place about A.D. 1150." Yet one more instance should not be omitted:—"142—Jutland, Denmark. The *old* runes. In heathen days,

say about the ninth century before Christ, a prince in Jutland called Hamlet saved his life, and gained in marriage the English king's daughter by *cutting out* the runes on a wooden cavel which his false comrades carried, and carving others in their stead."

In chapter xxiii., Professor Stephens attacks the problem of "The Runes: Whence Came They?" from the point of view of God-lore, or mythology. He gives the now well-known examples of the Pagan-Christian overlap in the subjects sculptured on the undoubtedly Christian monuments at Gosforth, in Cumberland, Kirkby Stephen, in Westmoreland, and Kirk Andreas, in the Isle of Man. By a curious oversight, the figure of the "Bound Loké" at Kirkby Stephen, on page 86, is given as being at Gosforth. The representation of a man, with pieces of interlaced work in the background on a stone at Hexham (page 83), is claimed as another instance of the "Bound Loké," although, we think, on quite insufficient grounds. With regard to the peculiar method of binding Loké, the Scandinavian devil, with ring-clasps, as on the Christian monuments at Gosforth and at Kirkby Stephen, it may be pointed out that exactly the same thing occurs on the twelfth century sculptures on the west front of Lincoln Cathedral, and in a Spanish Apocalypse MS. of the same period belonging to M. Firmin Didot, of Paris (see Paul Lacroix, "Science and Literature of the Middle Ages," p. 222). It does not, therefore, appear to us to be conclusively proved that this method of treating the devil bound is necessarily of Northern origin. Nevertheless, we can cordially recommend everyone interested in these fascinating problems to procure Professor Stephens' latest work as an indispensable addition to their libraries.

"THE MIGRATION OF SYMBOLS," by the Count GOBLET D'ALVIELLA (Westminster: Archibald Constable and Co., 1894), treats in a highly scientific and interesting manner of a subject that has become almost discredited on account of the number of incompetent writers, who, like fools, step in where angels fear to tread. Symbolism, indeed, appears to have a peculiar fascination for those persons who are least capable of understanding the mental and other conditions existing in past ages of which the symbolism is the result. It is not so long ago that in a magazine article by Archdeacon Farrar the two valves of the door of Westminster Abbey were said to signify the dual nature of Christ. The invention of such inappropriate comparisons as this argues an utter inability to grasp the elementary principles of the science of symbols. Count Goblet d'Alviella's methods are very different. He says: "The general advancement of the study of history, more especially religious history, whilst enlightening us on the creeds of nations, enables us better to establish the connection between their symbols and their myths; at the

same time a more exact knowledge of the social and geographical centres whence these symbols originated aids us to discover in many cases the origin of the image which has furnished a body to the idea. Henceforth there is no longer any reason why in the study of symbols we may not arrive at results as positive as in the study of myths. The comparative examination of myths long ago entered on a scientific phase. . . . Now, the myth, which may be defined as a dramatization of natural phenomena, or of abstract events, offers more than one point in common with the symbol. Both depend on reasoning by analogy, which in one case creates an imaginary tale, in the other an imaginary image. . . . Both are frequently formed by the help of the same mental operations, and, above all, are transmitted by the same channels."

The author tells us that the occurrence of the same symbol in portions of the globe widely apart may be accounted for in three different ways: (1) it may have been carried by a migratory people from the original cradle of their race; or (2) it may have passed from one country to another by a process of borrowing; or (3) it may have been invented independently in two or more places in accordance with the law of nature which causes the human mind to act in the same way under similar circumstances. The chief object of Count Goblet d'Alviella's work is to find the origin of the symbols most universally used throughout the world, and to show the course taken by them and the changes they undergo when transmitted from one age and from one people to another. In doing this, certain general principles reveal themselves by which the variations in the forms and meaning of symbols are governed. As touching the ease with which symbols may be borrowed by one race from another, it is pointed out how frequently coins, weapons, personal ornaments, and other articles of commerce may be the means of propagating symbols along trade routes, and in this way "the centres of artistic culture have always been the foci of symbolic exportation."

A very considerable amount of space—but no more than is absolutely essential—is devoted to the *gammadion*, *swastica*, or *fylfot*, perhaps the symbol having the greatest geographical range of any. A very instructive table is given on page 81 illustrating the migrations of the *gammadion* from 1300 B.C. to A.D. 800 over an area extending from Iceland to Japan. The identity of the *gammadion* with the curved forms called the *tetraskèle* and the *triskele* is now substantiated, all of them being intended to symbolize the apparent rotatory motion of the sun round the earth. Intimately connected with this is the practice of walking sun-wise (*deisul*) round sacred wells and buildings which still survives in Ireland and Scotland, and is also practised by the Buddhists of Thibet under the name of *pradakshina*.

Of the adaptation of Pagan symbols many striking instances are given,

none more remarkable than the antique cameo in the Bibliothèque Nationale, at Paris, representing the quarrel between Poseidon and Athene, which has been purposely transformed in mediæval times into the scene of the temptation of Adam and Eve. The pedigree also of the central tree, with two beasts placed symmetrically on each side of it facing each other, of which there are many instances on the sculptured tympana of Norman doorways, is traced back, through Byzantine and classical art, to an Assyrian source.

The variations in type of symbols are explained to be due to several causes, such as (1) abbreviation, resulting from the artist being anxious to reduce the labour of drawing a complicated figure, or wishing to make it occupy a smaller space in his design; (2) additions and embellishments suggested by æsthetic considerations; (3) degradation by successive copying by artists ignorant of the meaning of the figure to be reproduced; (4) duplication, where, in place of a single object and a single figure, the former is placed in the centre, with two figures symmetrically situated on each side of it; and (5) fusion of equivalent symbols, thus producing composite forms.

Want of space compels us to refrain from doing more than merely mentioning the names of the winged globe, the caduceus and the trisula. For the discussion of these we must refer the reader to the volume itself, with the assurance that after its perusal he will feel that a sufficiently powerful weapon has been placed in his hands to enable him to attack successfully many of the archæological problems in which symbolism plays so prominent a part.

"THE FLORA OF THE ASSYRIAN MONUMENTS," by DR. E. BONAVIA, (Westminster: Archibald Constable and Co., 1894), may very well be read in connection with the "Migration of Symbols," as in certain places the two books cover the same ground, although there are differences of opinion on many of the subjects discussed. The meaning of the cone-like objects held in the hands of the winged genii who are represented on the Assyrian monuments and cylinders as standing on each side of the sacred tree, has given rise to much speculation. In 1890, Dr. E. B. Tylor propounded the theory that the cone-like objects are intended for the male inflorescence of the date palm with which the genii are about to fertilize the female flowers. The bucket or basket held by the genii in the other hand were supposed to contain a further supply of the male flowers. Dr. Bonavia points out that the vessel is evidently made of metal, and therefore intended to hold a fluid of some kind. From this he argues that the ceremony shown is "a sprinkling of holy water by means of the fir-cone used as an *aspergillum*." Count Goblet d' Alviella entirely dissents from this view, and supports Dr. Tylor.

One chapter suffices to identify the following species of trees, plants, and flowers from their conventional representations on the Assyrian sculptures in the British Museum and elsewhere: the date palm, vine, pomegranate, fig, banana, melon, pine tree, reed, and lily. The author then goes on to show how the usefulness of certain trees, on which the people were dependent for meat and drink, led to their becoming objects of veneration. The sacred trees of the Assyrians were of different kinds, and often of a composite nature, but the basis of most of them seems to have been the date tree, the vine, the pomegranate, and the fir tree. Dr. Bonavia has done well to show how liable a bunch of grapes, when conventionalized by a lattice-work of diagonal lines, is to be mistaken for a fir-cone. There is a curious deviation from nature in the palmette, which usually crowns the summit of the central stem of the sacred tree; namely, that the directions of the pinnæ are reversed as regards the mid-rib. This is not very easy to explain except either by carelessness on the part of the designer, or by his taking the halves of two adjoining leaves and placing the mid-rib between them instead of in its proper place. Dr. Bonavia's idea that the horn-shaped projections at the top of the stem of the sacred tree, and just below the springing of the palmette, are copied from real horns hung on the palms to avert the evil eye seems a little bit far-fetched. Mr. W. H. Goodyear's views as put forward in "The Grammar of the Lotus," come in for a good deal of criticism in chapter iv., and we think that Dr. Bonavia is probably right when he traces the Greek honeysuckle pattern to the conventionalized palm, rather than to the conventionalized lotus. "The Flora of the Assyrian Monuments" will prove an indispensable aid to the study of the ancient art of Assyria, Egypt, and Greece.

"CHESTER IN THE PLANTAGENET AND TUDOR REIGNS," by Canon RUPERT H. MORRIS, D.D. (Printed for the Author). To say that Canon Morris's History of Chester is by far and away the best of a long line of predecessors would not be strictly accurate, since the work before us deals only with what may be termed the middle period of the city's corporate existence. But, within the limits specified upon the title page, we doubt whether any city or town in the kingdom has had its annals so picturesquely and so comprehensively told as has Chester in the present handsome volume. Canon Morris has been fortunate in having recognized at the outset that whatever there was worth telling of the mediæval history of Chester congregated within and radiated from its Town Hall. It was, above all, an orderly, active, enterprising municipality, with ecclesiastical edifices that were important enough to do credit to the city, but did not dwarf the mercantile and administrative functions of the burghers and the palatine

officers. The author has, therefore, in the compilation of his book, wisely relied upon the almost unworked archives of the corporation, and upon one or two kindred collections, and the very titles of several of his chapters will afford an indication of how largely he has drawn from those sources for his delineation of "The Mayor, His Jurisdiction and Officers"; "The Walls, Gates, and Streets of Chester"; "The Social Life of Chester Citizens"; "The City Companies and Trade of Chester" (an excellent chapter); and "The Port of Chester and the Meere Merchants." The number of documents embodied in the text, or given at considerable length in the footnotes, in addition to the chapter upon the city charters, give the work a permanent place, and constitute it an important contribution to the rapidly growing corpus of historical literature dealing with the social and economic development of our municipalities. We are not told how the plague of 1348-9 affected the city, though it would have been interesting to have known whether Chester—almost the westernmost town of which we can hope to obtain information—suffered as severely as other parts of the kingdom. A minute query or two might be indulged in here and there, such as, Why should Canon Morris, upon p. 16, translate *Perveddwlad* as "the plain country"?—true, it included a portion of the Vale of Clwyd, but it also took in a great portion of the mountainous district of Hiraethog. But they are trifles which are lost in the fact that we have here an excellent book written in an admirable spirit. It is profusely illustrated with a number of fine drawings. We are glad to note that Canon Morris intends to issue a second volume which will deal with "the stirring period of the Stuart Sovereigns."

EDWARD OWEN.

"WHAT MEAN THESE STONES?" by Miss C. MACLAGAN (Edinburgh: David Douglas, 1894), is a small quarto volume bound in cloth of a terra-cotta colour, suggestive of Aspinall's enamel and high art, as understood in the last decade of the nineteenth century. After reading through the whole carefully, we do not find ourselves much wiser than we were before, although we have a vague impression left that Miss MacLagan sees some sort of analogy between the constructional features of megalithic circles, chambered cairns, Pictish towers, and the Sardinian Nurhagi. The learned authoress argues that since the stones, of which many of the megalithic circles are composed, merely have their lower ends resting on the surface of the ground instead of being buried some depth in it, therefore they must have been supported laterally to prevent their falling over by a dry rubble wall between each of the uprights. In the case of the circles of Dyce and of Auquorthies, Miss MacLagan is supported in her theory by so capable an observer as our good friend the

Rev. J. C. Michie, of Dinnet. However widely the views put forward may differ from those generally accepted, there can surely be no excuse for the contemptuous way in which reference is made to such well-known archæologists as General Pitt Rivers, Sir Henry Dryden, the late Rev. C. J. Lukis, and Admiral Tremlett. General Pitt Rivers' excellent model of the Dyce circle is said to be "little more than a mere antiquarian toy." Perhaps the best thing in the book is the ingenious explanation put forward with regard to Lot's wife. "Now, does it not seem probable that as this lady first died, then fell, she became a fallen pillar of salt, this substance abounding in these quarters? Lot himself was on that day forced to travel in hottest haste, so could not well have had time to set her up."

"SCOTTISH LAND-NAMES," by Sir HERBERT S. MAXWELL, Bart. (Edinburgh and London: Blackwood and Sons). Sir Herbert S. Maxwell's Rhind Lectures on Scottish Land-names is an important contribution to the study of a difficult and interesting subject. It may be safely said that all previously published works dealing with the meanings of Scottish place-names have been unscientific in method and untrustworthy in result. Sir Herbert Maxwell, recognising the necessity of scientific procedure, has gone to the earliest available sources for the forms of the names with which he has to do, and by comparing their subsequent variations has endeavoured to arrive at the laws of vowel and consonantal change to which in the process of centuries place-names, in common with other vocables, are subject. The value of these lectures would have been increased tenfold if the writer had given in all cases the authorities upon which his conclusions are based. The absence of such authorities is the great defect of the book, and the writer, freed from the necessity of producing them, has been sometimes tempted into guesses as wild as any of his predecessors in this field. The most signal instance of this unsupported guess-work is the writer's attempt to connect the "Pit" in such names as Pitsligo with Both, a dwelling, booth. Not content with this, he proceeds to identify Pit, or Pet, with the "Fothuir" (now For), which entered into the early name of Forteviot, and also with the "Fin" in Finhaven. Dr. Stokes, in *Fick's Wörterbuch*, 4th edition, 1894, shows that the word belongs to a stem *getti*, and is cognate with Irish *cuít*, a portion, and Welsh *peth*, a thing, a part. The Pictish word, whether borrowed or not, is Cymric, and not Gaelic in form. "Fothuir," "Fother," "Fothrev," are to be referred to Fothribh (Bk. of Lecan, fol. 134 bb.), meaning a forest. It appears in O'Reilly's Dictionary as Foithre = woods, and also in the form Fridh, which occurs in the Gaelic Bible. Sir Herbert's attempt, following Skene, to connect Dumfries with the Frisians is not likely to win many adherents. It practically rests on the expedition mentioned by Nennius of Octha and

Ebissa, *ultra mare Fresicum* (*Frenessicum* in one of the best MSS.), and the whole passage is untrustworthy as history. The new derivation of London, from two words meaning "Marsh Fort," will, we fear, fare no better than its numerous predecessors. We have much to say upon the assumption that the Nemthor of the life of St. Patrick is "recorded" as Dumbarton, but it would take up too much space. It must not be thought that Sir Herbert Maxwell's book is taken up with mere guesses. There has evidently been a great deal of careful labour bestowed upon the work, and where we have been able to trace his conclusions to their sources we have found in nine cases out of ten that his derivations are trustworthy. There is no book on the subject to be compared with it in this respect, and one only regrets that the great value of Sir Herbert's labours have not been made more patent to the world by a view of his workshop and of his methods. When a new edition is called for, the *apparatus criticus* will, perhaps, be supplied.

EDMUND MCCLURE.

IN "HISTORICAL NOTICES OF CAVERSHAM," by M. T. PEARMAN (Oxfordshire Archæological Society; London: Mitchell and Hughes, 1894), will be found a careful account of the manor, the church, and the bridge. A plate is given as a frontispiece showing the font in Caversham Church, from a sketch by Sir Henry Dryden. It belongs to a very curious type, being round, two feet in diameter, with four projecting ears or handles. Stone vessels of this form are frequently found in churches used as holy water stoups, in which case they are not more than half the diameter of the one at Caversham. There is a good deal of mystery surrounding these vessels that it would be worth while clearing up. The chief question to be settled is whether they were domestic utensils, such as mortars, applied subsequently to ecclesiastical purposes, or whether they were made specially for holding holy water in the first instance. Stoups of this form are often found built into the interior walls of churches with two of the handles concealed by the masonry, thus quite preventing them being of any use for emptying the vessel, which would seem to be what they are meant for.

Some interesting particulars are given about the bridge over the Thames at Caversham and the chapel upon it dedicated to St. Anne. The appointment of the priest was in the hands of the lord of the manor, and a toll was levied for the repair of the bridge and the maintenance of the chapel and its priest.

THE number of county "NOTES AND QUERIES" is increasing at an alarmingly rapid rate. If there is really a demand for publications of this kind in addition to the journals of the county archæological societies, it should be

taken as a sign that the public is at last waking up to the importance of the study of the history of the past, in which case we heartily congratulate the editors on the good work they are accomplishing. We think, however, that it would be a decided advantage if the information could be conveyed in a little less scrappy form, and if some uniform plan of arranging the matter could be agreed upon between the different editors, with a view to rendering the "Notes and Queries" more useful for purposes of reference.

THE first quarterly number of "MIDDLESEX AND HERTFORDSHIRE NOTES AND QUERIES," edited by W. J. HARDY, F.S.A., was issued on the 1st of January. It is very well got up, and the photogravure it contains of the "Rainbow" portrait of Queen Elizabeth at Hatfield House is alone worth the price of the magazine. Mr. C. H. Read, F.S.A., and Professor J. W. Hales, F.S.A., contribute articles on the "Highgate Barrow." There is ample material to be collected in London and its vicinity to keep "Middlesex and Hertfordshire Notes and Queries" going for many years to come. We sincerely trust that the detestable practice of binding the sheets together with wire clips will be given up in future numbers.

It is proposed to publish in place of "The Quarterly Journal of the Berks Archæological Society" a new periodical entitled "BERKSHIRE NOTES AND QUERIES," which will be issued quarterly, under the editorship of the Rev. P. H. DITCHFIELD, F.S.A., and will contain a record of the proceedings of all antiquarian and literary societies in the county, and of matters relating to archæology, parochial records, family history, legends and traditions, folk lore, curious customs, etc.

"NOTTS. AND DERBYSHIRE NOTES AND QUERIES" still continues to prosper under the able editorship of J. POTTER BRISCOE, F.R.H.S. It differs from most of the other periodicals of a similar kind in being published monthly instead of quarterly. Information is consequently supplied in smaller quantities, but at more frequent intervals, which has certainly the advantage of giving notices of new discoveries before they are relegated to the domain of ancient history. In the February number the views we recently expressed as to the vulgarity of calling an antiquary an *antiquarian* are criticised in a friendly way. We regret to find that Dr. Murray places the weight of his authority on the side of those who think it not derogatory to their dignity to use the adjective antiquarian in place of the substantive antiquary. We hope, nevertheless, that this abuse of the English tongue will in future be confined to journalists, and that it will not find its way into literature.

THE September number of "THE EAST ANGLIAN, OR NOTES AND QUERIES CONNECTED WITH THE COUNTIES OF SUFFOLK, CAMBRIDGE, ESSEX AND NORFOLK," edited by the Rev. C. H. EVELYN WHITE, F.S.A., contains an account of the figure sculpture on the Perpendicular font at Sutton-by-Woodbridge, by W. H. Birch.

"NORTHAMPTONSHIRE NOTES AND QUERIES" (number for April to September, 1894) gives a well-illustrated account of "Rushton and its Owners," which includes a description of the remarkable triangular lodge at Rushton and its extraordinary symbolism.

IN "GLOUCESTERSHIRE NOTES AND QUERIES" (number for April to June, 1894), edited by W. P. W. PHILLIMORE, B.C.L., will be found notes on several Gloucestershire brasses, with details reproduced from rubbings showing the peculiarities of costume, armour, etc.

"WILTSHIRE NOTES AND QUERIES" (number for December quarter, 1894) calls attention to "Ecclesiastical Memorials in Private Hands," giving as an instance the bell turret of a church formerly existing at Briddestone, near Chippenham, now in the grounds of the Manor House at Castle Combe.

AFTER a lapse of thirty-two years, the "ULSTER JOURNAL OF ARCHÆOLOGY" (Marcus Ward & Co., Belfast) has been revived, the first part of the new series having been issued at the beginning of September, 1894. It is bound with wire clips, which fact alone would be enough to put it out of court, and contains a good deal of historical matter and poetry, but hardly any archæology properly so-called. We feel sure that these defects will be remedied in future; and it is perhaps hardly fair to judge a first number too harshly. The district around Belfast is extraordinarily rich in antiquities of every kind, which should give to some of the able contributors who have promised their assistance an opportunity of producing some really valuable articles as time goes on. The "ULSTER JOURNAL OF ARCHÆOLOGY" is under the management of twelve distinguished antiquaries, two of whom, Mr. R. M. YOUNG, M.R.I.A., and Mr. F. J. BIGGER, M.R.I.A., act as editors.

A NEW shilling monthly magazine, entitled "SCOTS LORE" (Glasgow, William Hodge & Co.), commenced its career on the 1st of January of this year, and if it keeps up to its present high standard of excellence, it certainly deserves to succeed. In the "PREFATORY" occurs the following remark:—"The proposition that the essential value of antiquarian study is in the light which it casts upon the present, *was surely the coinage of some satirical*

person." Was not the satirical person in question Shakespeare, whose dictum on the subject is taken as the motto of Mr. Stock's *Antiquary*? Amongst the articles in the first two numbers of "SCOTS LORE" are, "A Mediæval Architect," by P. Macgregor Chalmers; "Thebal Amulets," by Alexander Tillie, Ph.D.; "The Oban Troglodytes," by W. Anderson Smith; and several others of equal merit. The reports of the proceedings at the meetings of the Scotch archæological societies are a valuable feature.

Bibliography of Archæological Publications Issued during the Past Year.

WE propose to give in future at the beginning of each year a classified list of the principal books, magazine articles, and papers in the transactions of Societies relating to archæology and kindred subjects which have appeared during the preceding twelve months. The assistance of specialists, authors, and publishers in making the bibliography as complete as possible will be highly valued.

PREHISTORIC ARCHÆOLOGY.

MacLagan (C.)—"What mean these Stones?" David Douglas, Edinburgh.

Gowland (W.)—"Notes on the Dolmens of Korea." *Journal Anthropological Institute*, vol. xxiv., No. 3. 8vo. 5s. Kegan Paul.

Burnard (R.)—"Dartmoor Pictorial Records." Privately printed. W. Brendon and Son, Plymouth.

Burnard (R.)—"Exploration of the Hut Circles in Broadun Ring and Broadun." *Transactions Devonshire Association for Advancement of Science*, vol. xxvi., pp. 185-196.

Burnard (R.)—"Exploration of Grimspound." *Ibid.* pp. 101-121.

Bulleid (A.)—"The Lake Village near Glastonbury." Reprinted from *Proceedings Somersetshire Archæological Society*, vol. xl. 8vo. 1s. Barnicott and Pearce, Taunton.

Coffey (G.)—"Spear Heads of the Bronze Age found in Ireland." *Proceedings R.I.A.*, 3rd series, vol. iii., pp. 486-510.

Greenwell (W.)—"Antiquities of the Bronze Age found in the Heathery Burn Cave, Co. Durham." *Archæologia*, vol. liv.

ROMANO-BRITISH ARCHÆOLOGY.

Sarwey (O. Von) and Hettner (F.)—"Der obergermanisch-raetische Limes des Roemerreiches." Otto Petters, Heidelberg.

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- "The Builder"** for February 23rd, 1895.—"The Roman Fort of Saalburg."
"The Illustrated London News" for March 16th, 1895.—"The Roman Villa at Darenth."
St. John Hope (W. H.) and Fox (G. E.)—"Report on Excavations at Silchester during 1893." *Archæologia*, vol. liv.
Ferguson (R. S.)—"On a Massive Timber Platform, etc., at Carlisle." *Archæological Journal*, vol. l., pp. 20-36.
Hooppell (R. E.)—"On the Roman Altar to the Goddess Garmangabis found at Lanchester." *Archæologia Æliana*, vol. xvi., pp. 313-327.
Holmes (S.)—"The Roman Bridges across the North Tyne River near Chollerford." *Archæologia Æliana*, vol. xvi., pp. 328-338.

CELTIC, ANGLO-SAXON, AND SCANDINAVIAN ARCHÆOLOGY.

- Allen (J. R.) and Cox (E. W.)**—"The Early Christian Monuments of Lancashire and Cheshire." *Transactions of Historical Society of Lancashire and Cheshire*, N. S., vol. ix. Thomas Brakell, Liverpool.
Trench (T. Cooke)—"Notes on Irish Ribbon Work in Ornamentation." County Kildare Archæological Society. Vol. i., pp. 240-244.
Colley-March (H.)—"Ancient Irish Art." *Transactions Lancashire and Cheshire Ant. Society*, vol. xi.
Langdon (A. G.) and Allen (J. R.)—"Catalogue of Early Christian Inscribed Monuments in Cornwall." *Archæologia Cambrensis*, 5th series, vol. xii., pp. 50-60.

ECCLESIASTICAL, MILITARY, AND DOMESTIC ARCHITECTURE OF THE MIDDLE AGES.

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Fishwick (Col.)—"History of Lancashire." 8vo. 7s. 6d. Elliot Stock.
Bruce (J.)—"History of the Parish of Old Kilpatrick." Small 4to. 1s. 6d. each part. J. Smith and Son, Glasgow.
Brassington (W. Salt)—"Historic Worcestershire." 4to. 10s. Simpkin.
Cotton (C.)—"History and Antiquities of the Church and Parish of St. Lawrence, Thanet, in Kent." 4to. 30s. Simpkin.

EGYPTIAN, ASSYRIAN, AND CLASSICAL ARCHÆOLOGY.¹

- Perrot (G.) and Chipiez (C.)**—"History of Art in Primitive Greece." 2 vols. 8vo. 42s. Chapman and Hall.
Furtwängler (A.)—"Masterpieces of Greek Sculpture." 4to. £3 3s. Wm. Heinemann.

¹ For summary of recent discoveries, see *American Journal of Archæology*, July to September, 1894, pp. 379-494.

- Harrison (J. E.) and MacColl (D. S.)**—"Greek Vase Paintings." Folio 31s. 6d. T. Fisher Unwin.
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- Lockyer (J. Norman)**—"The Dawn of Astronomy." 8vo. 21s. Cassell and Co.
- Petrie (W. M. Flinders)**—"A History of Egypt." 8vo. 6s. Methuen and Co.
- Budge (E. A. Wallis)**—"The Mummy." 8vo. 12s. 6d. Cambridge University Press.
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- Frazer (W.)**—"Incised Sculpturings of Sliabh-na-Calliaghe." *Proceedings Society of Antiquaries of Scotland*, vol. xxvii., p. 294.
- D'Alviella (Count Goblet)**—"The Migration of Symbols." 8vo. 15s. Archibald Constable.
- Bonavia (E.)**—"The Flora of the Assyrian Monuments." Archibald Constable.
- Haddon (A. C.)**—"The Decorative Art of British New Guinea." Cunningham Memoir R.I.A. 4to. 15s. Hodges, Figgis and Co., Dublin.
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- Gaillard (P.)**—"Croix et Swastika en Chine." 8vo. Catholic Mission Press, Shanghai.
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PRIMITIVE INDUSTRIES AND THE DEVELOPMENT OF
APPLIANCES USED BY MAN IN PAST AGES.

Mason (O. T.)—"Woman's Share in Primitive Culture." 8vo. 6s. Macmillan.

Mason (O. T.)—"The Origins of Invention." Walter Scott.

Mason (O. T.)—"The Ulu, or Woman's Knife, of the Eskimo." Report of National U. S. Museum for 1890, pp. 411-416.

Hough (W.)—"The Methods of Fire-Making." Report of National U. S. Museum for 1890, pp. 395-409.

Boehmer (G. H.)—"Pre-historic Naval Architecture in the North of Europe." Report of National U. S. Museum for 1892, pp. 527 to 547.

Murdoch (J.)—"Ethnological Results of the Point Barrow Expedition." Ninth Annual Report of the Bureau of Ethnology, Smithsonian Institute, Washington.

Evans (Sir J.)—"On Some Iron Tools, etc., found at Silchester in 1890." *Archæologia*, vol. liv.

Cowper (H. S.)—"On Some Obsolete and Semi-Obsolete Appliances." *Transactions Cumberland and Westmoreland Antiquarian Society*, 1894.

BOOKS OF TRAVEL, GUIDE BOOKS, AND TOURS, CONTAINING
ARCHÆOLOGICAL OR ETHNOGRAPHICAL INFORMATION.

Cavendish (A. E. J.)—"Korea." 8vo. 15s. G. Philip and Son.

Baring-Gould (S.)—"The Deserts of Southern France." 2 vols. 8vo. 32s. Methuen and Co.

Harper (C. G.)—"The Marches of Wales." 8vo. Chapman and Hall.

MUSEUM GUIDES AND CATALOGUES.

Church (A. H.)—"A Guide to the Museum of Roman Remains at Cirencester." 8vo. 6d. G. H. Harmer, Cirencester.

FOLK-LORE.¹

Black (G. F.)—"Scottish Charms and Amulets." *Proceedings Society of Antiquaries of Scotland*, vol. xxvii., p. 433.

Elworthy (F. T.)—"The Evil Eye." 8vo. 21s. J. Murray.

¹ See also Bibliography in the Journal of the Folk-Lore Society.

Announcements of Forthcoming Publications.

MR. JOSEPH POLLARD, Truro, has in the press "Old Cornish Crosses," by Arthur G. Langdon, a quarto volume of about 400 pages of descriptive letter-press, and illustrations of 320 crosses. The published price will be 30s. net, and it is now offered to subscribers at 25s. net. The author's well-known skill as a draughtsman and thorough knowledge of the antiquities of his native county will ensure the permanent value of the work. Mr. Langdon has devoted many years to making a complete series of measured drawings of the monuments in question. By means of improved methods of taking rubbings, and a study of the ornament of the Hiberno-Saxon MSS., it has been possible to represent correctly all the patterns which occur on the more highly decorated crosses, a task that no one has hitherto successfully accomplished. Many of the inscriptions on the monuments are now given accurately for the first time.

MR. ALFRED NUTT will shortly issue "Stonehenge and its Earthworks," by Edgar Barclay, with numerous plans and illustrations by the author; crown quarto; price to subscribers, 10s. 6d. Mr. Barclay's theories concerning Stonehenge have already been placed before the public in the *Illustrated Archaeologist* and in the *Journal of the British Archaeological Association*. Quite apart from the antiquarian interest of the book, the illustrations possess the rare merit of being absolutely faithful representations of the great megalithic monument in its ever varying aspects, and at the same time charming pictures that every artist is sure to appreciate. Several reproductions of the older views of Stonehenge from the works of Aubrey, Inigo Jones, Stukeley, and others, will be given side by side with views taken from the same point at the present day, thus showing the rate at which disintegration has been gradually going on during the last two or three hundred years.

CHANCELLOR R. S. FERGUSON informs us that the annual issue of the *Transactions Cumberland and Westmorland Antiquarian and Archaeological Society* will be due shortly, and that most of the matter is printed. The volume will include several important papers: "Touching for the King's Evil," by Dr. Barnes; "Some Manx Names in Cumbria," by W. G. Collingwood; "The Tudor Disestablishment in Cumberland and Westmorland," by the Rev. James Wilson; "The Great Tumulus at Kirkoswald," with notices of all the cup and ring-marked and grooved stones in the two counties, by the President; "The Homes of the Kirkbys" and a "Westmorland Farmer's Sale Schedule, in 1710," by H. S. Cowper, F.S.A.; "Extracts from Privy Council Records," by T. H. Hodgson, etc., as also several shorter papers on "Episcopal Seals," "Toast Dogs," "Bone Harpoons," etc.

THE importance of those parish documents which lie unnoticed for centuries in the solid oaken chests in our churches has been fully estimated by

antiquaries. When registers have perished, the genealogist has often found his knowledge supplemented by reference to the parochial accounts; and public events, as well as the habits of our fathers in private, have light thrown upon them by the quaint items of expenditure which the churchwardens record year by year. The late Rev. William Holland, Rector of Huntingfield, Suffolk, made large transcripts from these books, and the Cratfield extracts have been selected for publication, being of unusual antiquity. They begin in 1490, and the forthcoming volume carries the record as late as 1642. The accounts of the Parish Guild will be valuable to those who are studying the detail of guild history. Mr. Holland has added historical notes at the end of each year, by which the reader may see how the incidents of village life were frequently the reflection of famous national episodes; for instance, how a remote Suffolk village was affected by the Lady Jane Grey rebellion, or by the Spanish Armada. Every care has been taken to preserve the original spelling, etc., and the editorship has been entrusted to the Rev. Canon Raven, D.D., F.S.A., Vicar of Fressingfield, a parish adjoining to Cratfield. The work will be published by Messrs. Jarrold and Sons, of 10 and 11, Warwick Lane, E.C.

Antiquarian News Items & Comments.

CURRENT TOPICS OF THE DAY.

WE congratulate Prof. John Rhys, LL.D., who has held the chair of Celtic at Oxford since 1877, on his appointment as Principal of Jesus College in succession to the late Dr. Harper, on the 18th of February. The new Principal was born in 1840, and matriculated as a commoner of Jesus College in 1865, becoming subsequently a scholar of his college, and later a Fellow of Merton. He is a Vice-President of the Cambrian Archæological Association, in the management of which society he has always evinced a great interest, having been a regular attendant at the annual meetings. Prof. Rhys deals largely with the early Christian inscribed stones of Wales in his *Lectures on Welsh Philology*, and has also contributed numerous papers on the same subject to the pages of the *Archæologia Cambrensis*. An important paper from his pen, on the ogam inscriptions in the Pictish language, appeared recently in the "Proceedings of the Society of Antiquaries of Scotland."



Archæology is so intimately connected with Folklore, and Folklore with superstition, that we cannot quite afford to pass over in silence the annual dinner of the London Thirteen Club, held at the Holborn Restaurant, on the 13th of March. As long as the members of this club content themselves with such excellent fooling as helping their neighbours to salt out of coffin-shaped salt-cellar handed round by cross-eyed waiters, well and good; but when dreary letters are read out by the secretary from Lord Charles Beresford, Prof. Huxley, and the Rev. E. J. C. Welldon, treating the whole thing *au grand sérieux*, it is time to cry, "Hold, enough." The worst of persons who profess to have no superstitions is that they always lack imagination, and are consequently wholly devoid of the slightest sense of humour. If the Thirteen

Club do not take themselves too seriously, they will serve a useful purpose in keeping alive the memory of many time-honoured superstitions that might otherwise die out naturally.



Some time ago a scheme was proposed for holding an exhibition of Christian Art on the site of the Catholic Cathedral for Westminster. The subject was again considered during the visit of Cardinal Vaughan to the Pope in January, and instead of an exhibition on a large scale it was decided to hold a series of smaller exhibitions at the New Gallery in Regent Street. Apparently this means that the original project has been abandoned, which is much to be regretted, although it is very improbable that such an exhibition would be appreciated in this country. There is some chance, however, that a section will be devoted to Christian Art at the Paris Exhibition of A.D. 1900.



The publication of a sketch of the "Fighting Cocks" tavern at St. Albans in the *Daily Graphic* for Feb. 7th, led to a good deal of correspondence as to which is the oldest inhabited house in Great Britain. The correspondent who sends the sketch says that the "Fighting Cocks" lays claim to being the oldest inhabited house in England, or at all events to being the oldest licensed house. It is locally known as "The Round House," by reason of its octagonal shape. One of its early occupants erected a signboard with the following curious inscription, "Ye olde Rounde House repaired after ye Flood." The reason for calling the "Fighting Cocks" the "Round House" because of its octagonal shape, is deliciously Irish, and reminds us of a passage which occurred in the report of a meeting of the Royal Society of Antiquaries of Ireland, in the Co. Kerry, to the effect that a certain castle was "flanked by two round towers, one square and the other octagonal." The "Fighting Cocks" was stated to date back to the time of King Offa, but the writer in the *Daily Graphic* did not attempt to offer any proof of his assertion. In the correspondence which followed, several claims were put forward for other oldest inhabited houses in Great Britain. Amongst these were Dunrobin Castle, Sutherlandshire; the "Jews' House" at Lincoln; Winwall House, Norfolk, and many more.



The Rev. P. H. Ditchfield, Barkham Rectory, Wokingham, writes as follows:—"I am collecting information with regard to old English customs which still exist, and should be very grateful if you will kindly inform me whether any such customs still remain in your neighbourhood or county. The changed conditions of rural life have obliterated many, and it is important to collect information concerning those that time has spared. It is not many years ago since 'lifting' at Easter, 'wassailing' the orchard at the New Year, 'mothering' on Mid-Lent Sunday, giving 'pace-eggs' at Easter, etc., were commonly practised. It is impossible to know whether such customs still exist without communicating directly with someone who lives in the neighbourhood where the particular customs were once common. I should, therefore, be greatly obliged if you could give me an account of any such customs, and any information with regard to the present observance of 'Mumming,' May-day festivals, Easter and Christmas customs, 'Beating the bounds,' wakes, fairs, rush-bearing, etc., etc., will be gratefully accepted. If you should be unable to give me any information, will you kindly forward this letter to someone in your county who may be able to assist me."

OBITUARY.

WE regret to have to announce the deaths during the last three months of an unusually large number of distinguished antiquaries, many of whom have fallen victims to the influenza epidemic, which has wrought such havoc this winter amongst all classes of the community.



Mr. Reginald Stuart Poole, LL.D., who died on the 8th of February, was born in 1832, and spent the earlier years of his life in Egypt with his uncle, Edward Lane. At the age of nineteen he obtained an appointment in the department of antiquities in the British Museum; in 1866 he was made assistant keeper, and in 1870 keeper, of the department of coins and medals. In 1889 Mr. Poole succeeded Sir Charles Newton in the chair of archæology at University College, London. The greatest achievement of Mr. Poole's life was the compilation of the admirable series of catalogues of the collections under his charge, with the assistance of Messrs. Head, Grueber, Keary, and other talented members of his staff. He deserves the gratitude of the outside public for having always discouraged any sign of the "'eave 'arf a brick at 'im, Bill, 'cos 'e's a stranger" feeling amongst his subordinates, and having set the good example of making himself equally courteous and accessible to all.



The name of Sir Henry Rawlinson, who died on the 5th of March in his eighty-fifth year, will always be associated with his memorable transcription of the tri-lingual inscription on the rock of Behistun, in Persia, recording in B.C. 516 the conquests and glories of Darius Hystaspes. Rawlinson's paper on this inscription appeared in the *Journal of the Royal Asiatic Society* for 1846, thus laying the foundations for the decyphering of cuneiform tablets, which have since, in the hands of George Smith, Professor Sayce, and others, revealed many of the lost pages of the history of Babylonia and Assyria. It is not given to everyone to be a brilliant soldier, an able diplomatist, and an archæologist of the first rank. Yet it is not so long ago that England could produce such men without the aid of competitive examinations.



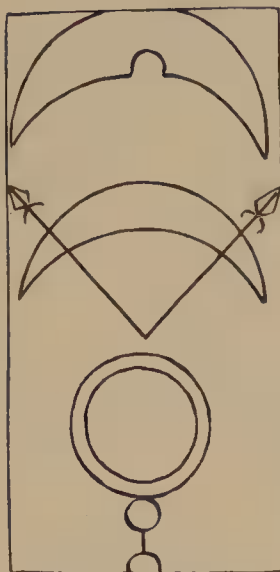
By the death of the Rev. Edmund Venables, Precentor and Canon Residentiary of Lincoln, on the 5th of March, at the age of seventy-five, we lose an eminent and indefatigable archæologist, who contributed articles on English antiquities to the *Saturday Review*, the *Athenæum*, the *Builder*, and many other publications of the kind. We can speak from personal experience of his great kindness in assisting his brother antiquaries in any investigation they may have been engaged upon.



Mr. John Parsons Earwaker, F.S.A., author of the "History of East Cheshire; Sir John Maclean, F.S.A., author of the "Deanery of Trigg Minor;" and M. Luzel, archivist of Finistère, will also be greatly missed.

RECENT DISCOVERIES AND EXPLORATIONS.

MR. HUGH W. YOUNG, F.S.A. (Scot.), writes to announce a very important discovery, which may perhaps be the means of throwing some light on the



Slab with incised symbols
found at Easterton of Rose-
isle, Co. Elgin.

now obscure question as to whether the curious symbols found on the Pictish monuments in Scotland are of Christian or Pagan origin. It appears that Mr. George Dawson, when passing a cist-grave formed of slabs of stone which has recently been opened on the farm of Easterton of Roseisle, three miles south-east of Burghead, Co. Elgin, noticed that the slab forming the west side of the grave was covered with incised symbols. The slab is three feet nine inches long and one foot ten inches wide, and has upon it three symbols: (1) the crescent; (2) the crescent and V-shaped rod; and (3) the mirror, but without the comb which usually accompanies it. Several stone implements have been found in the field where the grave is, and Mr. Young believes the burial to be of the Stone Age. This will, however, require further confirmation. We shall give a more detailed account in the next number.



The Rev. D. Butler, of the Manse, Abernethy, wrote to the *Dundee Advertiser* of Jan. 30th, announcing the discovery of an ogam-inscribed slab in Abernethy Church-yard, Perthshire. An illustration is given by a correspondent in the same journal for Feb. 3rd, and there are so many suspicious circumstances connected with it that it may very possibly be a forgery. The slab has upon it, besides the ogam inscription, a crown with the initial N, presumably intended by the forger for Nechtan, King of the Picts, and a little bird like a robin redbreast. If this relic is a forgery, it must have been executed by someone with a considerable amount of archæological knowledge. We hope the mystery surrounding the supposed discovery will eventually be cleared up.

MEETINGS OF SOCIETIES.

THE Annual Meeting of the CAMBRIAN ARCHÆOLOGICAL ASSOCIATION will be held in conjunction with the ROYAL INSTITUTION OF CORNWALL next August, at Launceston, under the presidency of Lord Halsbury.



THE ROYAL SOCIETY OF ANTIQUARIES OF IRELAND have arranged a tempting and extensive programme of meetings and excursions for the present year. The annual meeting was held in January, at which the Right Hon. Lord Ardilaun was elected Honorary President, a nobleman to whose family belongs the credit of the judicious restoration and preservation of the Cathedral of St. Patrick, Dublin, at enormous cost. During the week commencing 6th May, meetings and excursions will be held at Kilkenny and Waterford, the Society visiting the latter place at the invitation of the Waterford and South East of Ireland Archæological Association.

The principal meeting of the year will be held at Galway, for the province of Connaught, on Monday, July 8th, at which the Hon. President is expected to preside. A series of elaborate excursions has been arranged in connection with the meeting, a principal feature of which will be the sea trip from Belfast to Galway. The s.s. *Caloric*, one of the finest of the passenger steamers

built in Belfast, has been chartered for the trip, which will occupy a week. The cabin contains first-class accommodation for one hundred passengers, half of whom would be provided with state rooms, and the table will be equal to that of the best hotel, and at a very moderate inclusive rate. Before leaving Belfast an opportunity will be given to members to examine one of the most extensive collections of Irish antiquities ever exhibited there, which will be on view in connection with the Industrial Exhibition to be opened in June next.

The party will leave Belfast on Tuesday morning, July 2nd, and, calling at Rathlin Island, off the Antrim coast, will visit Tory Island, off the coast of Donegal, with its round tower, and many pagan and Christian antiquities. The noted Inismurray, off the Sligo coast, will next be visited, and the numerous interesting remains so fully described and illustrated by Mr. W. F. Wakeman will be examined with interest.

Iniskea and Inisglora, off the Mayo coast, will meet with a full share of attention, and Clare Island and some of the other islands in Clew Bay will, if time and weather permit, be investigated.

The Islands of Aran will be reached on Thursday morning, and here the Belfast contingent will be joined by the members from Dublin and elsewhere, who may have been unable to undertake the trip from Belfast. The combined parties will land at Kilmurvey, a small bay on the east side of the North Island, and here the primitive church of Teampull Mic Duach will be examined. The ascent to Dun Ængus will then be made. This fort stands on the brow of an overhanging precipice three hundred and two feet above the level of the Atlantic, which surges at its caverned base. The walls are built in a horse-shoe form on the summit; there are three enclosures or semi-circles, the innermost wall being much the thickest; outside the second wall is a *chevaux-de-frise* of erect slender stones averaging about three feet high, which even yet present a formidable obstacle. The innermost enclosure or keep measures one hundred and fifty feet from north to south, and one hundred and forty feet along the edge of the cliff; the enclosing walls, like those of the other forts in the islands, are composed of three distinct coatings or skins, and now measure about twelve feet nine inches in thickness, and are still about twenty feet in height.

The other forts in this neighbourhood are Dun Onaght, Dun Eocha, and, nearer Kilonan, Dubh Cathair, or the Black Fort, all of which present peculiarities of construction, and many interesting details of entrances, chambers, stairs, banquettes in good preservation.

The group of ecclesiastical ruins near the north-western end of the island, called Teampull Breacain, or the Seven Churches, will next be visited. There are several inscribed stones here, one bearing the inscription, VII ROMANI—the Seven Romans—and another is in the Irish language. Around the principal church, which consists of a chancel and choir with semi-circular choir arch, are the remains of monastic dwellings, and a finely sculptured terminal cross.

On the road to Kilonan, which will be traversed on foot, the Church of “the Four Beautiful Saints” will be examined, and the four graves will be seen where these saints have been interred. Cloghauns, or stone-roofed houses, and pillar stones occur here, and several groups of primitive churches will be met with on the way.

Killeany Round Tower will be visited, and from it the ascent to Teampull Benain will be made; this is considered the gem of early Irish churches, being only ten feet ten inches long in the clear, and six feet ten inches broad, and in its vicinity are the remains of a rude cashel containing chambers.

Oghill Fort, near the lighthouse, will also be taken. Teampull Soorney

and the church and crosses of St. Keiran at the great Connaught Monastery, called Mainister Connaughtagh, will complete the list for the day.

On Friday, Inish Maan, or the Middle Island, and Dun Conchobhair, one of the most remarkable of the Aran forts, and which remains almost entire, will be visited. It is oval, standing on the edge of a steep cliff, in the centre of the island, and is 227 feet long by 115 broad, the walls are 20 feet high, and 18 feet thick at base. In the vicinity there are the ruins of several churches, saints' beds, and holy wells, etc., which will be visited in detail. Kilcannanagh, a most complete and interesting cell of the sixth century, will be seen on the return journey. The saint's grave and his holy well adjoin the ruin. Two other churches, one dedicated to the Blessed Virgin, and the other called "Teampull Seacht Mic Righ," or the Church of the Seven Sons of the King, will finish the objects to be seen on the middle island.

The afternoon of Friday will be devoted to "Inis Oirir," now Inisheer, or the south island. There is a huge dun in the centre of the island, inside of which is the mediæval castle of the Claun Tieghe O'Brien, a square tower forty-three feet by twenty-six feet at the base and thirty feet high. The principal antiquity on this island is the Church of St. Kevin, consisting of a nave of the time of the saint, and choir with beautiful choir arch probably of the twelfth century; the saint's bed is here also still reverently regarded.

This church, like one on Omev Island, and the Church of Perran Zabuloe in Cornwall, is liable during the prevalence of strong winds to be buried in the shifting sands which surround it. Fortunately the wind from the contrary quarter empties it again, and the Board of Works, in whose charge it now is, have been lately devising some means to keep out the sand, with what success will be seen on the visit.

Another interesting church in this island is the seventh century chapel of St. Gobnet, measuring thirteen feet by nine feet, with square headed doorway and semi-circular headed east window.

When the ethnographical section of the British Association visited Aran in 1857, they were unable to take in the south island, which contains a great number of interesting remains very imperfectly known. The group of ruins known as "The Burial Place of the Seven," lies westward of the island, and is difficult of access. The name of the church or burial place is not recorded.

On Saturday a trip will be made across Galway Bay to Ballyvaghan, from which vehicles will be taken to the Cistercian Abbey of Corcomroe in County Clare, and the primitive church of Oughtamama will also be seen.

On Sunday the Cathedral of St. Nicholas of Galway and the "Claddagh," a primitive community which until recently had its "king," will be seen, and for those who do not object to a drive on that day, the "Abbey" of Clare-Galway will be visited in the afternoon.

On Monday it is purposed, with the permission of the Hon. President, to visit Cong, so rich in antiquarian remains, where the battle field of Southern Moytura may be seen, and the beauties of Lough Corrib enjoyed on the journey by steamer. On Tuesday the ancient town of Athenry, "the ford of the kings," with its ancient gateways and the ruins of the Augustinian and Franciscan Friaries and the castle, will occupy the morning, and in the afternoon the Cistercian House of Abbey Knockmoy will be visited.

The Right Hon. The O'Connor Don, P.C., Vice-President of the Society, has invited the members to visit Roscommon and Ballintubber, and an extra day is being arranged for the purpose.

Members of the English or foreign archæological societies may join any

of these meetings or excursions, but early application to the Hon. Sec., Mr. R. Cochrane, F.S.A., 17, Highfield Road, Dublin, is desirable, as the numbers must necessarily be limited.

An excursion to the Loughcrew Hills, county Meath, is arranged for Monday, 5th August, and the Wexford meeting and excursion will come off in the week commencing 9th September next.



At a meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE held on the 6th of February, Viscount Dillon read a paper on "An Elizabethan Armourer's Album," a book of drawings of suits of armour made by Jacobi, the master armourer at Greenwich, for several of the notabilities of that period. The book has recently been purchased by the Science and Art Department, South Kensington Museum, who kindly allowed it to be exhibited. From this manuscript Lord Dillon has been able to identify several pieces of armour now in the Tower collection, and by permission of the Director General of Artillery there were exhibited the helmet of Sir Henry Lee, K.G., the helmet of the Earl of Worcester, a vamplate of Prince Henry, and various other pieces of armour now in the Tower collection, and all figured in Jacobi's book.

By permission of the present owner, Mr. Mill Stephenson, the hon. sec., exhibited and commented upon the original brass of "The Good" William Maynwaryng, 1497, from Ightfield Church, Shropshire. This brass "disappeared during a restoration, but has recently been recovered and is about to be replaced. It is an interesting example of a civilian of that period. To one end of the rosary is attached the signet ring; the figure has also the gypcière and a long anelace or dagger, with a small knife placed beside the hilt. The inscription also states that he was "a special" benefactor to the church.



The CUMBERLAND AND WESTMORLAND ANTIQUARIAN SOCIETY has not yet settled its programme for the year; but one excursion will probably be along the Roman wall, in connection with the excavations, which will, it is hoped, be continued this year in association with the Oxford men as last year. Furness Abbey may be selected as head-quarters for the other, particularly if leave can be got to do a little excavation, and Mr. St. John Hope can be enticed so far for a day or two.



At a meeting of the OXFORD UNIVERSITY BRASS RUBBING SOCIETY held on Wednesday, February 27th, in Mr. J. L. Myres' Rooms at Christ Church, several members exhibited and described their recent rubbings, which had been hung around the room beforehand. Mr. Myres exhibited a very interesting rubbing of one of the brasses at present kept in the bursary of Magdalen College, for many years supposed to be the brass of the first president of the College, which it is proposed to restore shortly to its old place in the chapel. Mr. Henson exhibited some beautiful rubbings, and Mr. Sarel also sent others, though unable to be present owing to illness. There was a very fair attendance of members, though many energetic Brass Rubbers were smitten down by the all-pervading epidemic of "la grippe."





ROMAN THERMÆ OF FIESOLE—VIEW LOOKING NORTH-EAST.



The Reliquary

&

Illustrated Archæologist.

JULY, 1895.

The Roman Thermæ of Fiesole.



From the Fiesole Archæological Commission (*Commissione Archæologica Fiesolana*) continues its work with the success of the last few years, we shall soon have Etruscan and Roman Fiesole spread before us like a second Pompeii, with its walls, theatre, forum, baths, and temples. The Temple of Bacchus has its Etruscan columns in the crypt of the church; its altar is now the Christian font. The Temple of Mars was in the Arx of the city; a few *cippolino* columns in the Convent Church mark its site. The theatre, which was partly excavated in 1809 by Baron Schellersheim, a Prussian, is the most perfect of its kind that remains.

All these have been long known to tourists and archæologists, but the later discovery of the Thermæ, which is almost more interesting, is as yet unchronicled, except by a few words now and then in the local papers. The Governmental and scientific report has not yet been made.

The existence of public baths at Fiesole was a tradition in the time of Malespini, who, in his *Istorie fiorentine* (cap. xxv.), speaks of the "Baths of Catiline" as having formerly existed at Fiesole. He adds that the water was brought from the hills, a mile and a half distant, and that it issued from the mouth of a lion very well carved in stone.

Search has been made for these Thermæ at different times, but as no clue to them was ever found, their existence was considered doubtful till their recent discovery in 1892-3, under the auspices of the Archæological Commission of Fiesole.

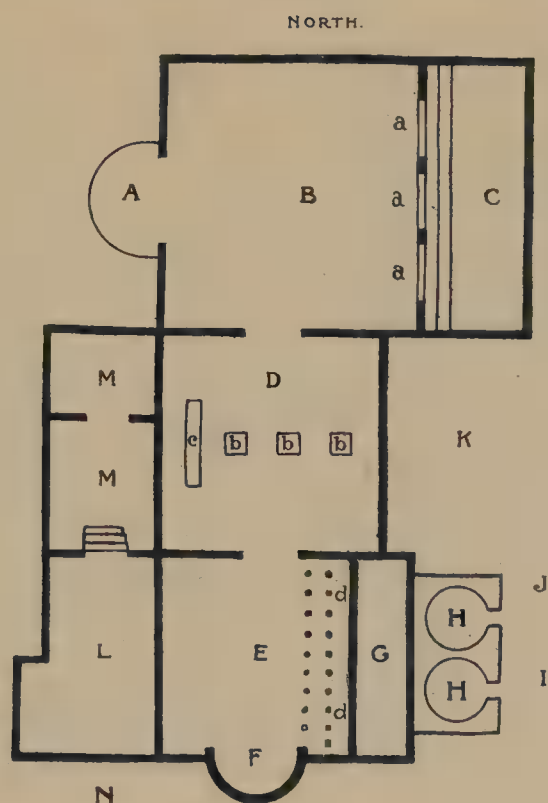
The first fragments came to view in a field beyond the theatre, where, in 1892, some workmen were repairing the Etruscan wall which had given way. They found two ancient brick furnaces, with some bits of Roman stone wall, and some interesting fragments, such as a base of white marble, trapezoidal in form, on which were the remains of a statue of Hercules. The feet were intact, the lion and club lay in fragments near it. There was also found a very large sheet of lead, weighing 560 kilos (about 1,236 lbs. avoirdupois), with a pipe in it, evidently part of the lining of a large cistern. Near this was a metal bucket with two movable handles, and the earth was full of fragments of all kinds of antique marbles.

These remains seemed to point to the place being the site of the very "Baths of Catiline"¹ spoken of by Malespini, and the Commission lost no time in beginning excavations, which have been crowned with such success that the whole plan of the baths now lies before the student. As there is as yet no official map, we offer to our readers a rough plan made on the spot, though not according to scale, as we had no means of measuring. The Thermæ are of course not large, for Fiesole was never one of the greatest of cities, but they must have been extremely perfect in design and in ornamentation. The floors were made, some of marble, others of mosaic, the walls were lined with exquisite coloured marble panels, with friezes and fluted pediments. There are bits of polished panelling, of lovely rose marble, of *giallo antico*, *verde antico*, and many-tinted *breccia*.

¹ The name would not necessarily imply, as some have believed, that Catiline built the baths, but that he being a Fiesolan hero they were named after him,

The columns, one of which is in the Museum, were of *breccia Africana*, and they had Ionic capitals. There were inscriptions in large Roman letters on white marble, which must have stretched across the façade, and there were statues in the central hall, and classic cupids on the friezes.

Conte Francesco Zauli Naldi, the President of the *Commissione Archæologica Fiesolana*, unfortunately died in May, 1893, but since then the excavations have been carried on under municipal supervision, and great results obtained.



Sketch Plan of Roman Thermæ at Fiesole.¹
(Not to Scale.)

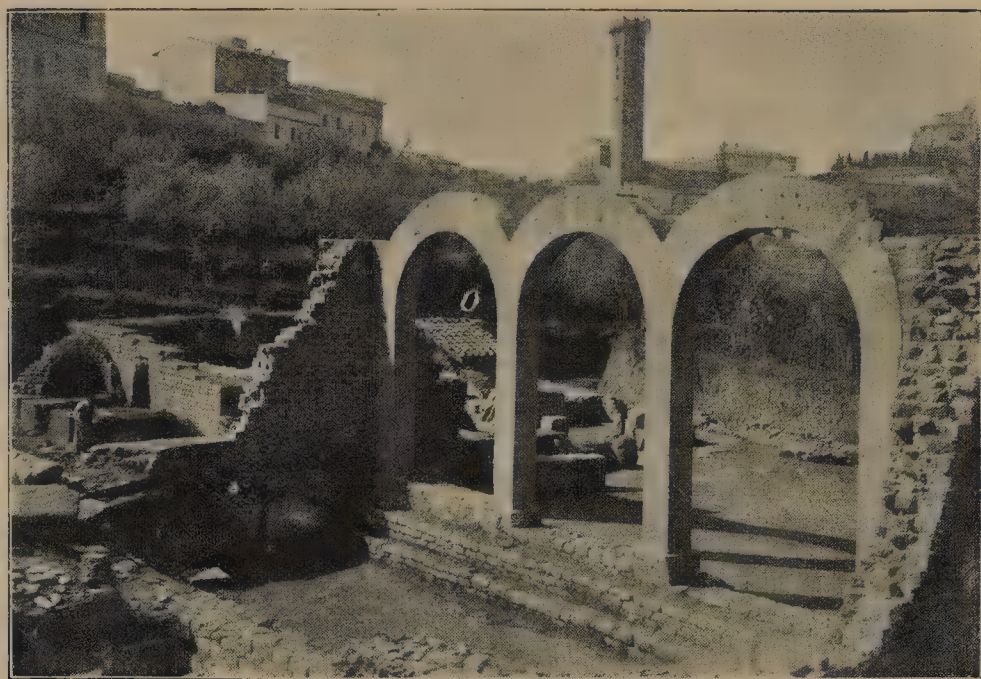
The baths must have been in the extreme north-east corner of the city, as the Etruscan wall of the town forms their boundary on the north, while on the east is a solid rock from which a slight stream of water still issues. This was probably the mouth of the ancient conduit.

¹ The west wall of room L should have been shown to be curved outwards so as to form a circular arc instead of being straight with a break in it.

The easiest way of describing the ruins is to particularise the parts on the plan here given (p. 131).

At A are the remains of a semi-circle of masonry, supposed to be the step of the entrance porch. This leads into :—

B, the *frigidarium*. At the east end of this large hall are three very high arches (a.a.a.) through which the bathers passed to the *baptisterium*, or rather *natatium*, the cold swimming bath (C). The three steps running the whole length of the bath, by which people descended into the water, are almost entire, though, as may be seen in the illustration, the marble covering has disappeared. The three very new-looking arches are in reality the identical



Roman Thermæ of Fiesole.

View of the *Natatium*, looking through arches towards the *Frigidarium*.

ancient ones, which were found lying flat on the ground several feet below the surface of the field. It seems a pity that the Commission thought fit to re-cut and face the blocks of stone before setting them up again, as they now look painfully modern.

D is a central hall, either an *apodyterium*, or the *tepidarium*. In it are three bases of pedestals (b.b.b.) on which statues must formerly have stood. There is also a long solid stone bench (c)

which, when entire, may have formed part of the usual seat around the room, which opens into:—

E, the *caldarium*. This had a hollow floor, portions of which still remain, showing that the upper surface of the floor was made of a concrete of broken bricks and cement, on a layer of flat tiles, and was supported upon little columns of octagonal bricks (d.d.), about a foot and a half high, and a foot apart.

F is the semi-circular *laconicum*. The *labrum* does not seem to have been as usual a raised basin, but the whole of the small apse formed the bath, which was entered by steps, lined with white marble and heated by a hypocaust of hollow brick flues, which are still visible all around it. A waste pipe is to be seen beneath the hollow flooring.

G is the *alveus*, or hot bath, with its ledge beneath the surface for the bathers to sit in the water. This was lined with fluted panels of white marble, and entered by marble steps. At its back are:—

H.H. Two furnaces built of brick for heating the water of the *caldarium*. These appear to have been under a shed in an open yard, the boundary wall of which was formed by the solid rock.

At I is a tiny stream of water flowing from the rock; probably the lion's mouth spoken of by Malespini was placed here, when the conduit, or aqueduct, unchoked by ages of neglect, brought a more plentiful supply of water. This is the more probable, as the leaden lining of the cistern supplying the *frigidarium* was found close by this spot at J.

K was presumably the yard at the back of the baths for the drying of linen and storing of tools and utensils.

On the western front there seems to be an annex, unconnected with the public baths, which may have been private hot baths, or more probably the women's baths.

L seems to indicate a semi-circular¹ *apodyterium*. The floor was of flat tiles, the walls panelled with marble. This leads by three steps to:—

M.M. Two small bath rooms, with a passage between. At:—

N are the remains of a furnace which supplied this annex with

¹ See footnote on page 131.

water, rendering it completely distinct from the men's public baths, and their water supply.



Roman Thermæ of Fiesole.

View from N.E. Corner looking S.W. towards Semi-Circular Apse at South end.

A more perfect set of Thermæ on a small scale could not exist. Every part is complete, and the ruins indicate that they were

highly finished and tastefully adorned. In the above lying road, known as "Borgo Unto," there exists what has long been styled the "Etruscan Well." It is an immense subterranean reservoir, lined and arched with brick, the purpose and origin of which has never been explained. Is it possible that this, being at a higher level than the baths, was the reservoir which gave the hydraulic pressure required for their supply? If there be any connection between the two, future excavations will probably prove it.

The Museum of Fiesole, which is daily growing in interest, has some very important objects found in the Thermæ, such as friezes, fragments of sculptured pillars, bronze utensils, statues, mosaics, hewn marbles, and inscriptions, all confirming the reports of ancient writers as to the existence of a Roman colony here on the Etruscan site.

LEADER SCOTT.



Churchyard Games in Wales.

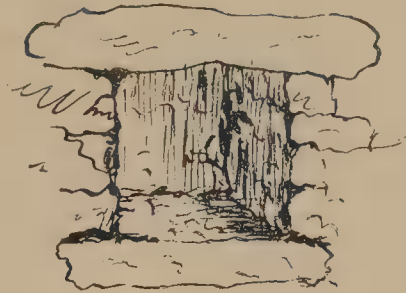
FIVES OR HANDBALL.



THE sports and pastimes of the people in former days took place in churchyards, and when by various means they ceased to be carried on there they ceased altogether. Recreation grounds have not to this day been provided for the people in country places, and consequently young active men saunter along the roads, or, as is the case in some districts, sit on their heels with a small black clay pipe in their mouths gossiping their time away. But it is not so long ago that they congregated in the churchyard to test their strength and agility with friendly opponents.

These contests usually took place on the north side of the churchyard, and very often the church wall on that side had no opening, which was very convenient for ball playing, for windows interfered with the free play of the ball, and even when church restorations took place, and the dead wall gave place to windows, shutters were set up, which were closed whilst the game was going on. The shutters themselves have disappeared, but the staples still remain as witnesses of the past. Visitors will often find in rural districts in Wales, where there is an old church, whose walls have not been tampered with in the present century, these staples on either side the windows, and possibly they will notice also within a couple of feet or so from the ground a red line or a scratch, beneath which the ball would not be in play. The writer has seen these lines, but he laments that each church restoration destroys them; however, the church of Llansilin, about six miles from Oswestry, was lately restored, and these lines were left untouched. In one instance he called the attention of the vicar and builder to this line, and advised its retention in the restored church, but, alas! although its destruction benefited no one, he found on his next visit to that church that it had been removed.

Games—even Sunday games—in churchyards, often created thirst, but as in many cases there was a public-house with a door opening into the churchyard, there was no difficulty in procuring a supply of beer for the players. Indeed, in old churches there usually was a small recess in the church wall large enough to contain a quart jug, which was always kept replenished with the publican's good home brewed ale. This hole was called in Welsh the *Twll chwart*, or the Quart-hole. These recesses have, it is to be feared, disappeared, or possibly, if searched for, they will be found filled up. A clerical friend told me that he restored his church, which was in Carmarthenshire, and this recess he did not retain in the new building. He stated



Twll chwart = Quart hole.

that he could have left it where it was, and he expressed grief that he had not done so. This gentleman was informed by the natives that whenever there was a game of fives played, the stakes were usually a quart of beer, which was first handed to the victor, and then he handed it to the vanquished; when they had quenched their thirst, the spectators had a draught. It is not to be surprised that evidences of games of fives have disappeared from churches when such lines as the following were written on the walls, or rather printed on the walls in these latter days:—

“Whoever here on Sunday
Will practise playing ball,
It may be before Monday
The devil will have them all.”

The lines were formerly seen on the wall of Llanfair churchyard Pembrokeshire.

But that games of various kinds were once commonly practised

in churchyards appears to have been the case from the following lines :—

“Castynge of axtre and eke of ston
Sofere hem there to vse non ;
Bal and bares and suche play,
Out of churcheyarde put away.”

The preceding lines are to be seen in *Myric'snstr Iuctious for Parish Priests*, printed by the Early English Text Society, from a MS. in the British Museum written about 1450 A.D.

I will in this article confine my remarks to ball playing or fives, exercised usually on Sundays in the hours when there was no divine service in church, and should anyone, who from any cause had neglected attending morning prayer, wish to take a part in these games, he was not allowed to do so. This prohibition was in force in the days of James I., and it continued to be the rule in the early part of the present century.

It was stated in the *Book of Sports* issued by King James that His Majesty's declaration did not extend to those—

“As will abstain from coming to church or divine service, being therefore unworthy of any lawfull recreation after the said service, and will not first come to the church to serve God.”

The Rev. Lewis Jones, Vicar of Cadoxton, near Neath, South Wales, speaking of his native town, Dolgelley, informed me a few years ago that “it was the custom there to play ball against the church, and the rector used to watch them, and would not allow any absentees from church during morning prayer to play.”

Provision was made in churchyards for the convenience of the spectators, and bowers were erected, and seats were placed around the yew trees, and in some instances the walls surrounding the churchyards were built so as to form stone seats for those who wished to rest. Very little of all this has reached our days, but the many entries in churchwardens' accounts prove the correctness of this statement. In Strutt's *Sports and Pastimes*, p. 342, is this remark :—

“Then after this about the church they go againe and againe, and so fourthe vnto the churche yard, where they have commonly their sommer-halls, their bowers, arbours, and banquetting houses set up.”

This provision is corroborated by entries in the annual statement of expenses made by the churchwardens. I will give a few of these ;

thus, in Bryn Eglwys, Denbighshire, churchwarden's accounts for the year ending 1677, we observe the following entries :—

	s.	d.
"Item for raising the stones for to make an Harbour ...	2	0
"Item for the carriage thereof	5	4
"Item for making the Harbour	4	8."

Again, in the parish accounts of Kerry, Montgomeryshire, for the year 1750 is this entry :—

	s.	d.
"Nathaniel Williams for turfing the Harbour	1	0."

In Llanelidan, Denbighshire, under the date June 11th, 1683, I find the following item :—

"For mending the seats about the trees in the
churchyard 00 01 06."

Sufficient has been said upon this matter to prove that the churchyards were made convenient, if not attractive, to the spectators of these rural games, and the erection of arbours, booths, and seats for the people, formed a not inconsiderable part of the parish expenses.

Twenty years ago I often met with aged men, who in their younger days had played handball in their churchyards. Some twelve years or so ago I visited Llanfair Dyffryn Clwyd churchyard, and there I noticed a tall old man, and in conversation with him he told me that he remembered playing a game of fives on the churchyard wall. The whole scene seemed to come back vividly to his mind, for he commenced capering before the wall as if playing over again that match in which he had won the wager. The old man had lost one arm, but he leaped here and there with wonderful activity for a man of upwards of eighty, whilst acting over again his celebrated game.

The games were often the cause of much betting. The parish clerk of Llanelidan, a parish in the Vale of Clwyd, told me that his grandfather, Gabriel Lloyd, a freeholder, lost his property three times over by ball playing, and ultimately died a poor man.

Aged men have told me that it was customary for the parson to act as scorer in important matches, and that when the time for divine service had arrived, he would say—"Come, lads, it is time to go to church," and immediately the game was suspended, and one and

all followed the clergyman to church, and the game was resumed after service.

In the doorway of the south side of Llanelidan Church, before its late restoration, was a record of games of handball scratched into the mortar. The mortar had been plastered over, and when it, through age, peeled off and fell, the scores came to view, and I took drawings of them; they are simple in form. The first that I shall refer to is a single line, four inches or so in length, intersected with other lines measuring about two inches in length (fig. 1).



Fig. 1. $a-b=4$ inches.

From this score it would appear that one of the players beat his opponent by two points.

It would seem from fig. 2 that a game had been played which ended in a draw.



Fig. 2. $a-b=6$ inches.

Another way of scoring was by drawing two parallel lines, and within them was drawn lines for each point gained by one of the champion players, whilst the record of the other player was marked by straight lines drawn underneath the lower of these straight lines, as shewn in fig. 3.



Fig. 3. $a-b=9$ inches.

It would appear that the game registered in fig. 3 was very one-sided, the winner gaining fourteen points out of eighteen.

Fig. 4 represents the same kind of scoring, somewhat modified, as fig. 3.



Fig. 4. $a-b = 9\frac{1}{2}$ inches.

This game seems to have been well contested, the victor winning by three points out of fourteen.

Fig. 5 represents another kind of keeping the score, but what it means I do not know.

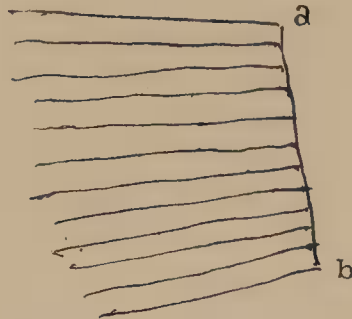


Fig. 5. $a-b = 3$ inches.

The lines drawn from $a-b$ to the left vary in length from three to four inches. There are several single letters in the mortar close to these scores, such as G and J, and there are, or were, in the mortar on each side the entrance many scorings like the above, but exhibiting certain diversities, the meaning of which the parish clerk did not know; but he informed me that the letters stood for either the marker's or the player's name. And he said that the letter G stood for his enthusiastic grandfather's name, Gabriel, who had lost his property, as already recorded above, by too great a devotion to the game after his skill had departed, or when it had been impaired by too frequent a resort to the quart jug.

In other parishes the score was recorded on gravestones by scratches, and one of these, in Montgomeryshire, was pointed out to me. But I may add that the scorings in the porch at Llanelidan disappeared when the church was restored, and that, too, after I had called the vicar's attention to these interesting marks, and at present I do not know of a single church in Wales which has on its walls a record of a game of fives.

ELIAS OWEN, M.A., F.S.A.

Discovery of an Ancient Burial Place and a Symbol-Bearing Slab at Easterton of Roseisle.

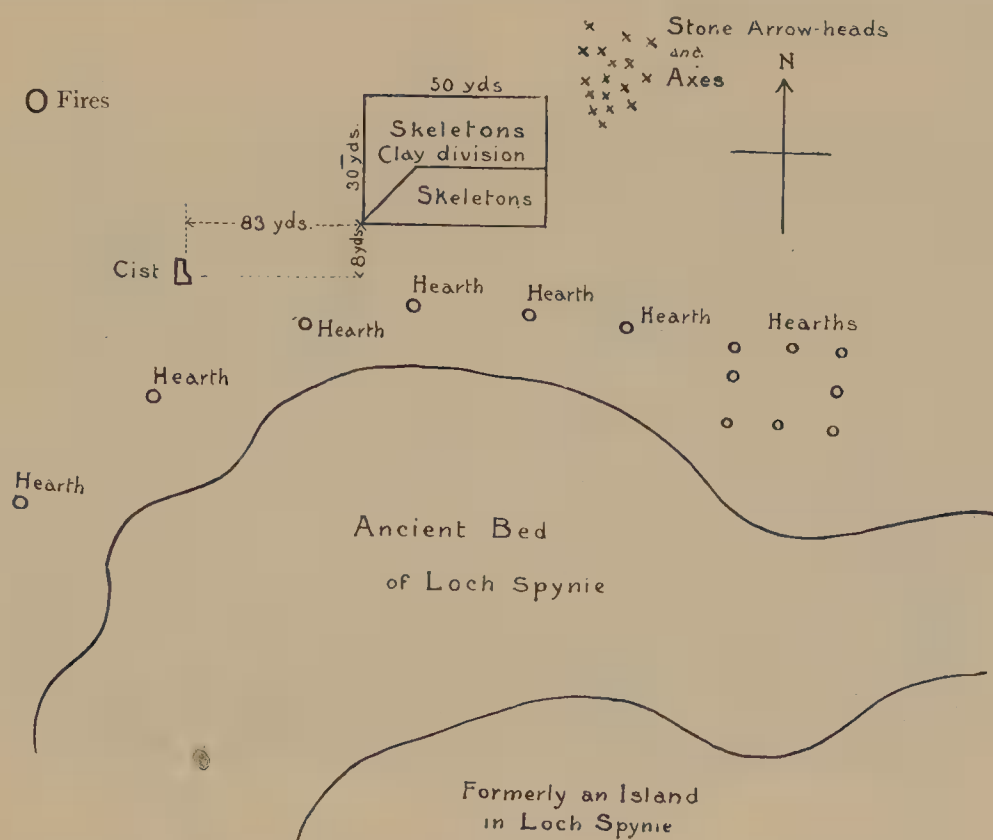


IN May, 1894, whilst ploughing a field on the farm of Easterton of Roseisle, in the parish of Duffus and the county of Elgin, the ploughman's notice was attracted to the great quantities of bones which were being turned up. Unfortunately, however, by the time he had finished his day's work, irretrievable damage had been done to the skeletons, especially to the skulls. The farmhouse of Easterton of Roseisle is situated on the high road from Burghead to Elgin, at a distance of three miles from the former place, and five miles from the latter. The exact spot where the discovery was made is about a thousand yards W.S.W. of the farmhouse.

Near the place where the bones were found, at a very early period, the waters of the Loch of Spynie, or of the sea, terminated in a bay, on the shores of which are some remains of prehistoric dwellings. There is a knoll to the southward which was once an island. On the north shore of this now reclaimed land were found the hearths of the homes of some early tribe. In many cases the stones were fused together by the heat. Each hearth stood by itself at some distance from the next, except at the east end of the bay, where there had been rows of dwellings covering a considerable space. Among the hearths were found some curious artificially shaped stones, more or less pyramidal in form, broad and flat underneath, and pointed at the top. I have never seen worked stones of exactly the same shape, and if they are not rubbing-stones, I have no idea what their use can have been. One or two pieces of pottery of an early type were also found, and numerous shells, chiefly those of the oyster and mussel.

About sixty yards north of the isolated hearths the skeletons

were found. They occupied a space of about fifty yards long by thirty yards broad, and all the burials seem to have taken place at one time. The skeletons were laid in rows, so close together that the bodies must have been almost touching each other, and they lay on their backs, north and south. I examined a number of these skeletons *in situ* which the plough had passed over. There was some appearance of an earthen wall round the burial place, and it had been divided diagonally by a wall of clay. It is difficult to understand the use of this clay partition, unless it was to separate



Sketch Plan showing relative positions of remains discovered at Easterton of Roseisle.

two different races of men or the two sexes. The level of this part of the field has been lowered by the light sand having been blown off after successive ploughings until the skeletons were reached. Most unfortunately, nearly the whole of the remains, especially the skulls, were so injured by the plough that I could not succeed in getting a single complete skull. The bones appear all to be those of adults, some advanced in life, and some young. One skull is

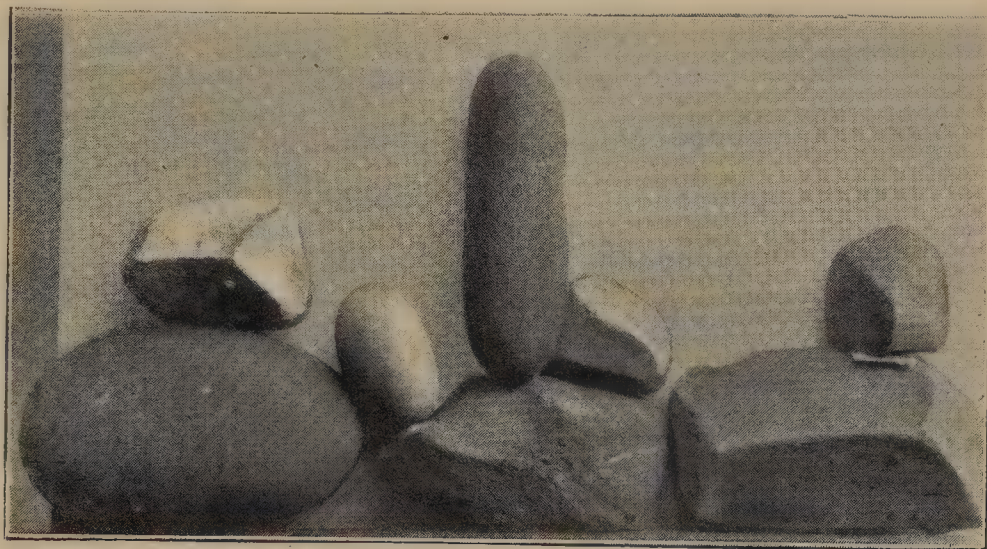
pronounced by Professor Turner to be that of a woman. They appear to belong to a long-headed or dolicho-cephalic race, with largely developed frontal bones, but these long-headed skulls are not remarkable for their thickness. Another type was found, however, of a round shape, and extremely thick. One of the portions measured three-eighths of an inch thick, notwithstanding the decay of the bone. All over the field stone implements were found, such as axes, flint arrowheads, scrapers, etc. While most of them were picked up about forty yards from the burial place, a good many scrapers and worked flints were got amongst the bones, and may have been buried with them.



Stone Implements discovered at Easterton of Roseisle.

A feature of interest is the way in which the teeth are worn and hollowed out, and the outside enamel in many cases left longer than the centre. In some cases they are worn almost to the roots, and show no decay. This peculiar hollowing is found in the teeth of many primitive European and American races, and in the jawbones from the caves of France and Belgium. It is stated by good authorities to be due to the fact that roots and coarse bread formed the staple diet of Neolithic man.

I sent three large portions of the skulls to Sir William Flower,¹ who reports on them as follows:—"It is impossible to get any satisfactory dimensions or proportions from them, but they appear to belong to a long-headed race, with prominent brow ridges, and well-developed mastoid processes. The epoch at which their owners lived can only be determined by the conditions under which they were found, and the implements, etc., associated with them, as there is nothing in the bones themselves which can give any indication beyond the fact that they are undoubtedly ancient. If, as you say, they belong to the Stone Age, they are of considerable interest, and ought to be preserved. It is a pity they should have been so much broken up."



Stone Objects discovered in Cist at Easterton of Roseisle.

In the same field Mr. Dawson, the tenant of the farm, found a most peculiar axe, or hammer-stone, as I prefer to call it. It is identical in size, and almost in shape, with one lately found at Oxford (see *Antiquary*, October, 1894).² The rest of the axes found, six or seven in number, are finely polished, and very handsome.

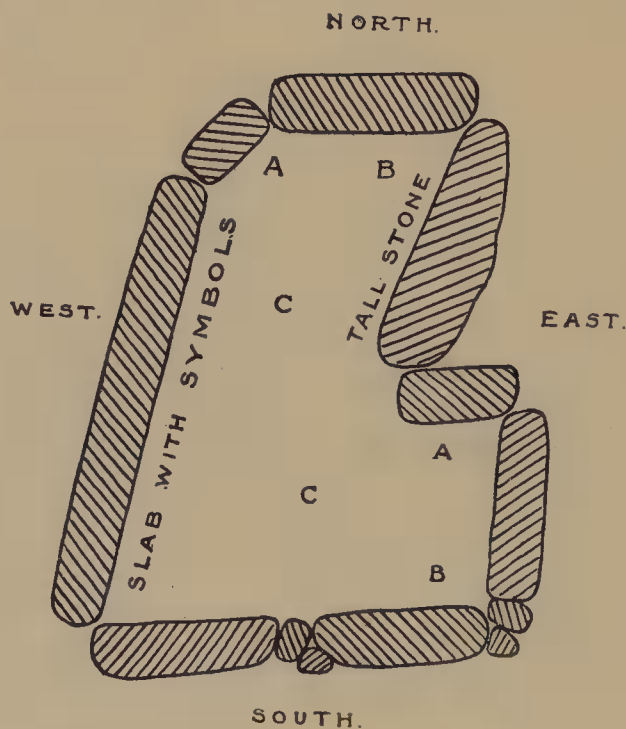
Being anxious that the place should be carefully examined after

¹ Sir W. Flower gives me leave to use his letter as I think proper.

² The Oxford axe was found in the clay at a depth of seventeen feet. The bones of quaternary animals were also discovered along with it, and a fine flint implement eight inches in length.

the turnip crop was lifted, the Rev. Mr. MacEwen, of Dyke, and Mr. Dawson undertook the task after I had left the neighbourhood. I cannot pass over without remark the intelligent interest, care, and exactness Mr. Dawson has bestowed upon the whole matter. Without his attention these facts could not have been preserved.

The plan of operation was as follows:—A succession of furrows were turned up by the plough about ten feet apart, from end to end of the ground, so as to localise the spots where the skeletons were



Plan of Cist at Easterton of Roseisle. Scale, $\frac{1}{24}$ actual size.

- A—Oval and round white stones.
- B—Bones reduced to fragments and dust.
- C—Ashes, bone, and charcoal.

found in May, 1894. Then the spade was used, and the rest of the account I give in Mr. MacEwen's own words in a letter to me of date 17th December:—

“The bones which were so plentiful when we were there last have in a great measure disappeared. We found two skeletons in their original positions. With the first there was the skull—part of it had been cut away by the plough, but what remained would have been of use if it could have been got out. It was little more than coloured matter, and the moment it was touched it crumbled to dust. We got out the top part of the skull, from the forehead to the back, and when I was trying to measure it, it simply went to pieces. It

struck me as being very similar to some in the book you sent,¹ with heavy projecting prominences over the eyes, but it crumbled away so speedily that I could make no drawings or measurements. With the second skeleton we found no skull; indeed, the skeleton itself had almost disappeared, there being only fragments of the larger bones. It was very remarkable to see the way it was traced out in the white sand, the outlines being quite discernible by the discolouration. But unfortunately there was nothing that could be brought to any exact test. We measured the first skeleton, which must have been that of a man fully six feet high.

"The deeper ploughing that brought the remains to light seems to have let in the air, and turned the bones to dust. A systematic trenching of the whole area might bring out something, but I doubt it.

"Mr. Dawson took me to a spot about eighty yards south-west from the place where the bones were found, where the plough had encountered a stone some time before. He dug down a bit round the stone, and I was struck with its appearance. After uncovering about two feet of it, he came on a stone on one side, and then we looked for one on the other side and found it. Their appearance and position were evidently artificial, and the others having come up with their spades, a regular excavation was made with the result that we unearthed an undoubted Stone Age burial place. We found bones decayed out of all shape. It was an exceedingly rudely constructed grave, and the stones were of large size. The tall stone stood at the east end, and is over three feet high and two feet broad. There was no covering stone, and the tall stone stood high above the others.

"Mr. Dawson is to search the grave to-morrow (darkness put a stop to our work), and is not to fill it up. It strikes me that in this spot we may have the grave of the leader of the men who are buried in the trenches hard by."

Mr. Dawson writes that he dug out the grave with the following result:—

"We found no flints, only some ten or twelve oval and round white beach stones, and two sharp sandstones, which may be axes. I think the grave had contained two bodies in a sitting posture, or two skulls with the ashes of the bones. There was evidence of bodies having existed at both ends of the cist, and two spots of black ashes."

Referring to the clay division running through the skeletons, Mr. Dawson writes:—

"It appears to have been about twelve to eighteen inches wide originally; it was about eight inches deep, and under that twelve inches of sand, and then a clay sub-soil. The clay seems to have been brought from another part of the field thirty yards off."

From an examination of the whole place, the closeness of the skeletons to each other, and the great number of them—several hundreds at least—there can be little doubt that a battle or massacre had taken place. The way the skeletons lay points to the interment of the whole at one time, and the stone axes and arrow-heads in the field can, I think, be accounted for in no other way.

This prehistoric burial place, I should like to point out, has an important bearing on the geology of the "Laich of Moray," and

¹ See "Prehistoric Burials at Keiss in Caithness."—Huxley and Laing.

proves that the sea has not flowed between Roseisle and Alves since these ancient Moray men went to their long rest on the shores of the Loch of Spynie.

Some time after the preceding pages were written, Mr. George Dawson, the tenant of the farm, wrote me¹ to say that one day when passing the burial cist he observed some incised marks on the large slab on the west side of the grave, and sent me a tracing of them. These tracings had been filled with sand when the grave

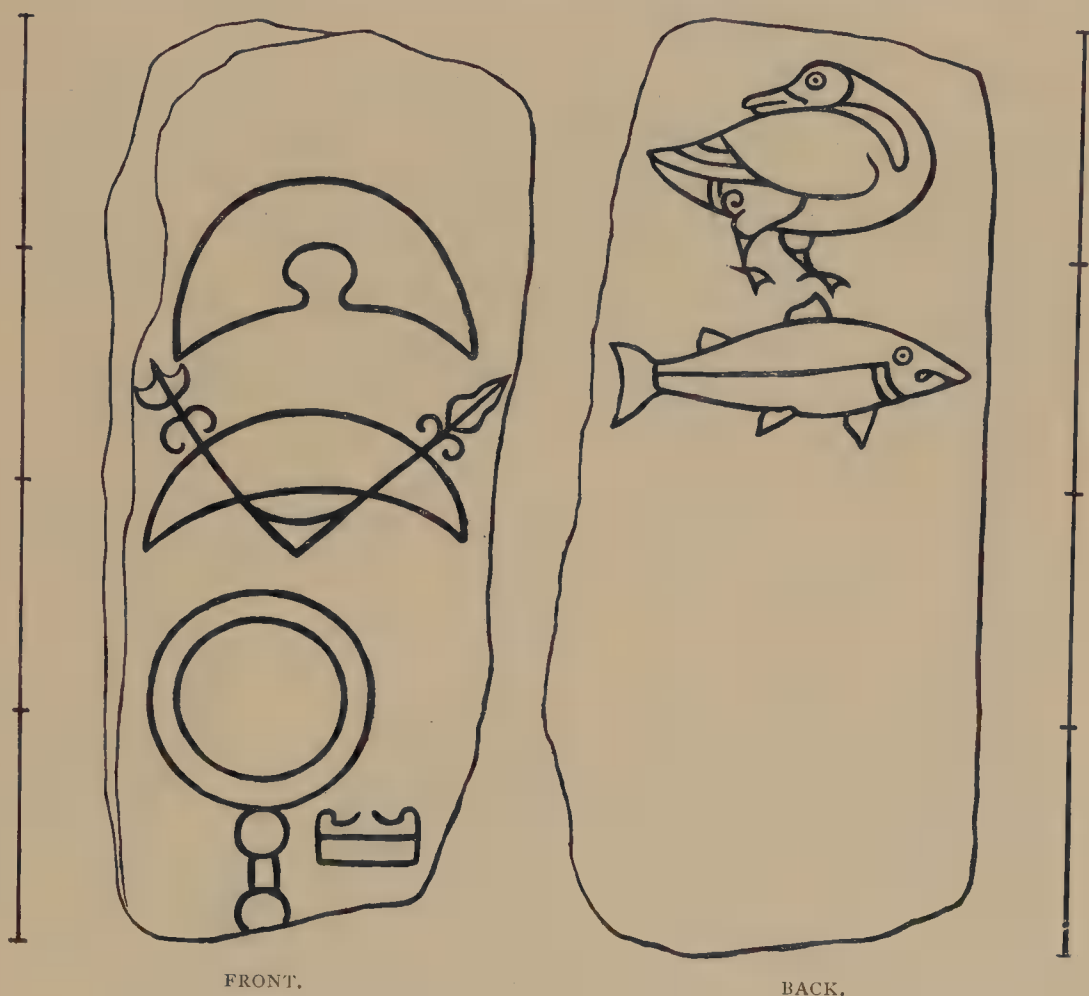


View of Cist at Easterton of Roseisle looking north-west.

was first opened, and they were only found after the weather had taken effect upon the sand and cleared it out. These incised markings proved to be the well-known symbols of the crescents, rods, mirror, and comb, and it was hoped that this discovery would throw some light on the origin of these hitherto mysterious symbols. Being in Elgin shortly after this, and the grave being left untouched, I visited the place, and had the slab photographed *in situ*. The symbols are rudely and unevenly cut, as if by a sharp flint or stone implement, and not by a metal tool. The comb is not very distinct, but appears to have teeth on one side only, and is on

¹ Mr. Dawson's letter is dated March 20th, 1895.

the right side of the mirror. The symbols on the slab faced due east. While I would wish to avoid committing myself to anything in the way of a theory in regard to this grave, I think it right to state that in my opinion the burial is not only Pagan, but of very great antiquity. The illustration given of the stone articles found in the grave shows these stone weapons to be of the rudest



Symbol-bearing Slab forming west side of Cist at Easterton of Roseisle.
Scale, $\frac{1}{12}$ actual size.

type, the two hammers being simply beach pebbles, with marks of usage at both ends. Some flint scrapers were also picked up near the grave, and are in my possession. While I am inclined to consider the cist as a part of the larger interment noticed in the same field, yet I would desire to point out that the stone weapons found in the grave are of a much ruder type than those found round the other remains near the same place. Not a scrap of any metal

implement has come to light on the whole farm, not even in the neighbourhood, and the evidence that the owners of these bones belong to the Neolithic age appears to my mind irresistible and conclusive.¹

Although no cover was found on the grave when opened, a very large stone was removed a year or two ago from the place, as it interfered with the plough; this, no doubt, was the cover of the grave. The bottom was rudely paved with small stones four to six inches long.

At the end of April, 1895, a still further discovery was made, for, on removing the symbol-bearing slab from the grave, we observed that it was a square sea-beach stone much water worn, and without mark of any tool on it. On the outer side or back of the stone were cut two figures, viz., a bird, either a goose or duck, with webbed feet, and a salmon. Both figures were cut in a very superior style to the symbols on the front of the stone, and are similar work to the well-known Burghead bulls, the bird having the spiral marks on it. Although clearly and artistically done, I think it is quite possible these figures were cut with a flint. The rock-cut figures in Egypt are proof that a flint could engrave rock or stone almost as well as any metal tool. At the bottom of the stone a rude axe of granite or quartz was found, it was very rude, but an axe without doubt.

HUGH W. YOUNG, F.S.A. (Scot.)

NOTE BY THE EDITOR.

The discoveries described in Mr. Young's interesting article are of very great importance on account of their bearing on the question of whether the slabs with incised symbols, which are only known to exist in the north-east of Scotland, are of Pagan or of Christian origin. A large proportion of the total number of symbol-bearing slabs are directly associated with Christian remains, but only two, besides that at Easterton of Roseisle, namely, those at Dunrobin, in Sutherlandshire, and Linlathen, in Forfarshire, have been found in connection with what appear to be Pagan burials (see Dr. J. Anderson's "Scotland in Early Christian Times," second series, p. 181). The evidence with regard to the Easterton of Roseisle cist must, therefore, be most carefully weighed before any conclusion can be arrived at as to its age. Mr. Young has taken every care to state the facts of the case as conscientiously and accurately as possible. The reader must now draw his own conclusions.

¹ A very fine skinning knife of sharp stone has just been found, and a large stone axe.



Illustrated Notes.

TWO GOLDEN OBJECTS FROM SOUTH AMERICA.

THE two golden objects here illustrated were disposed of by auction at Messrs. Christie, Manson, and Woods' Sale Room on the 7th of February, 1895.

These interesting specimens of native South American Indian workmanship were formerly the property of Mr. Charles Empson, by whom they have been described and illustrated in the *Archæologia Æliana* of the Society of Antiquaries of Newcastle-on-Tyne.¹



Fig. 1.
Golden Statuette
from South America.
Scale, actual size of
the original.

The small golden statuette shown on fig. 1 was obtained with four others of very similar design at Bogota in Colombia, South America. It is two inches high and weighs 16 dwt. 17 grs. The figure is that of a warrior armed with a shield, and it may possibly be intended to represent some Indian god or hero. The lower portion appears to be Phallic.

In describing these fine golden statuettes, Mr. Empson says, "I believe them to have been found in the lake Guataveta, into which it was said that the Indians annually threw many images of gold and other valuables, to obtain the favour of the gods which preside over the waters. There are many lakes which are known to have been sacred amongst the Aborigines, and in which golden figures have often been discovered. The lake Guataveta was always believed to be the spot into which the Indians of Tequadama threw their treasures on the approach of the conquerors. Persons have been constantly diving for, and seeking by other means, these Indian remains; but as they were only valued as

¹ First series, Vol. II. (1832), p. 252.—"An account of some golden articles brought by Mr. Charles Empson and laid before the Society on the 6th of February, 1828, with some remarks thereon."

gold, and as the precious metals are always preferred in grains or ingots, it was common for the persons into whose hands they fell to put them immediately into the crucible, so that it is impossible to say what may have been found. At present it is so difficult to meet with any curiosities of this nature, that I was upwards of three years in the country before I could obtain any, or even a sight of them. The gentleman who procured these interesting objects for me was intimately connected with the parties who caused the lake of Guataveta to be drained, doubtless with the expectation of meeting with treasures that would repay them for the outlay

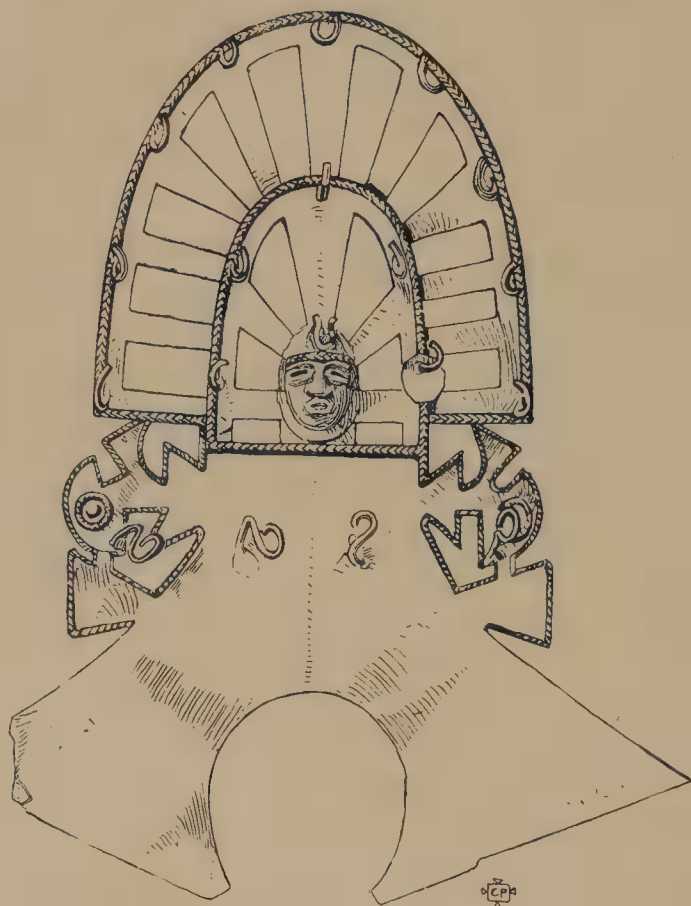


Fig. 2.—Gold Ornament from South America. Scale, one-half actual size.

of many thousands of dollars. The speculation was ruinous to its projectors; they found some images and other articles of gold, a few amethysts and emeralds, but nothing of great value."

The object shown on fig. 2 is described in Messrs. Christie's catalogue, as "an ornament in gold of large dimensions, with a man's head in the centre of *repoussé* work." This ornament, nearly eight inches in height and six inches in breadth, is shaped in the upper portion in the form

of a double horse-shoe, carefully worked and furnished with a number of hooks destined to hold other movable pieces, one of which still remains in its place. When entire it no doubt produced musical sounds as the Cazique moved amongst his followers, and probably served to distinguish the monarch. The workmanship is very singular, and the double thread-beading round the upper portion and the laurel wreaths are as exquisitely finished by the Indian goldsmith as they could have been by any European, and stamp the artist a master of his craft. Mr. Empson says that it formed the breast-piece of an ancient Cazique. His account in the *Archæologia Eliana* gives the following particulars:—

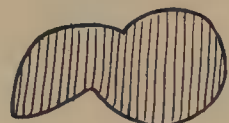
“This ornament was found in that district of New Granada which was inhabited by a race of Indians called Guayaberros; the Spaniards found them the most obstinate of the indigenous tribes—their Cazique was a person of superior talent and uncommon bravery; after many perilous encounters he was taken prisoner, but neither threats nor persuasions could prevail upon him to disclose the place in which he had concealed his treasures. At length, upon the prospect of immediate torture, he apparently consented to make known the hiding-place of his vast wealth. The cave in which it was secured was in a situation to which he could not direct the Spaniards, but he offered to conduct them to the spot. Dreading the escape of so important a prisoner, six slaves were chained to the fetters of the fallen chief, but he refused to move until persons of consequence were substituted for the slaves; they were replaced by six of the most noble followers of the Spanish general. The Cazique led them to one of those frightful paths, of which there are so many crossing the Andes, where a false step might lodge the traveller at the bottom of a chasm, which the noontide beams of a tropical sun have not the power of penetrating. From this path the Cazique threw himself with so sudden and effectual a plunge that he dragged after him the six Spaniards to whom his chains were attached. It is said that the bodies were never found, but that shrieks issued from the gulph for several days; even yet the ravine is known by an Indian term, which signifies the ‘unburied dead.’ This story does not rest solely upon tradition; in the archives of a convent in Bogota there is a curious and most interesting MS. in which the history of this native prince and his exterminated race is most carefully narrated. . . . The author of this MS. describes the dress of this Cazique and all his family as having been perfectly regal. ‘They all wore crowns made with plates of gold, and breast-pieces of the same precious metal,’ says this authority; but the descriptions are not sufficiently minute to enable me to judge whether this ornament was worn upon the head or some other part of the person.”

C. PRAETORIUS.

ASTRAGALS, OR DIBBS: A CURIOUS SURVIVAL.

A SHORT time since, during a visit to Antwerp, my attention was drawn to a game frequently played by poor children, usually upon a doorstep. The game, which appeared in this instance to have the advantage of being one at which an individual could play at alone, consisted of the throwing up of a ball and catching it after one rebound, having in the meantime caught up or

placed in position one or more objects scattered upon the ground or on a doorstep. I had seen this before in the poorer quarters of other Continental towns, but had not taken proper note of it. During this par-



Leaden Astragal.
Scale $\frac{3}{4}$ actual size.



Astragal Bone and Leaden Imitation.

ticular visit to Antwerp I was, however, suddenly reminded that the game was remarkably like one I used to play at myself thirty or more years ago, and which was then known to me as "Dibbs." The Antwerp gamins, however, were not using the Astragals which I used to play with, but what seemed to me to be pieces of lead. This they afterwards proved to be. A day or two later I happened to wander into one of those curious bazaars so common in Continental cities, in which you can buy anything from a watch to—well, an Astragal, when I noticed in a series of baskets a large quantity of these leaden objects in three sizes. Upon examination I found them to be remarkably true copies of the bone known as the Astragal or foot-joint bone. These leaden Astragals were, as I have said, in three sizes, no doubt to suit children of various ages, and they were remarkably cheap, the very little ones being, I think, four for five centimes=one halfpenny.

The most curious thing about them was that they were true copies of the Astragal bone, for which they did duty; though in all probability this interesting fact was quite lost on these modern children who used them in their games. The adjoining sketch shows the views of a real Astragal and the Continental leaden copy as described.

Now this game of Dibbs, as I used to know it, was, I think, played with five "knuckle" bones and without a ball, and, so far as I remember, four were thrown on the ground. The fifth was then tossed up and caught, one of those on the ground having been picked up in the meantime. This operation was repeated till the whole four were gathered up. Then the four were thrown down again, and taken up in like manner, but two at a time; and afterwards, the whole four in one sweep of the hand. They were also thrown up and caught on the back of the hand. Any failure resulted in beginning again *ab initio*. It is said that old men play the game in Russia, and that it is played in Scotland with stones or shells, where it is called "The Chucks."

Now this game is, perhaps, one of the most ancient and most classical known. It has been represented in the paintings on ancient Greek vases as being played by beautiful Greek maidens, and a wall painting in Pompeii represents a group of maidens engaged in the sport of Astragals. I believe the subject is known as "The Daughters of Niobe."

The survival of such an ancient game, in which the objects used become changed from natural bones to leaden copies, is a most interesting one. In course of time who can tell the form which these leaden objects will assume, or the changes (it has already changed by the introduction of the ball) that the game itself will undergo? In fact, the original of both will most probably soon be lost in the transformations likely to ensue, and then who can tell what is the meaning of certain curious leaden bodies played in a certain curious game which had its origin in what will be then the unknown Astragal.

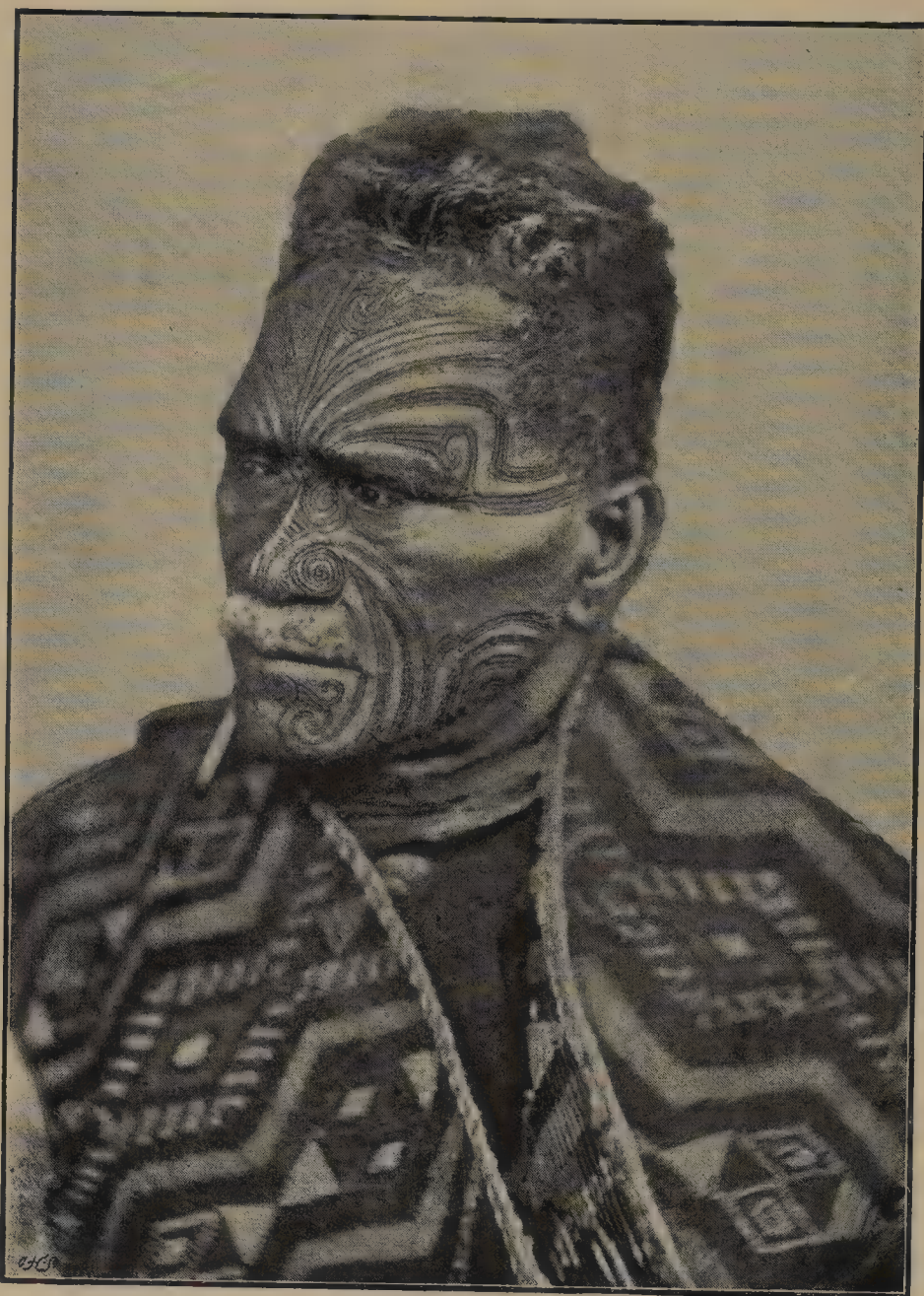
Croydon.

EDWARD LOVETT.

TATTOOED FACE OF THE LATE MAORI KING TAWHAIO, OF NEW ZEALAND.

By the permission of the proprietor of the *Westminster Budget* we are enabled to reproduce a picture of the late Maori King, who died towards the end of last year. It is given here as a notable example of the art of tattooing, which will probably become rapidly extinct as civilization advances, and it is also deserving of notice as illustrating the method of applying spiral curves to the decoration of the human face. The style of the decoration exactly corresponds with that on the New Zealand carved wood-work, good specimens of which are becoming rarer and rarer every day. The question of whether the human physiognomy can be artificially improved or not would seem to be purely one of taste, about which there is no disputing. Admitting, however, that a certain amount of conventionalising is desirable, we do not think that curved lines could be applied to increase the

decorative effect of the face in a more suitable manner than in the present case. The principle of art, that object of ornament should be to emphasize



Tattooed face of the late Maori King Tawhaio.

From a Photograph by Pulman, Auckland, N.Z. (From the Westminster Budget for Sept. 7th, 1894.)

the features already existing rather than to falsify them, is here fully carried out. The high cheek bones are the only portions of the face not tattooed. The facial muscles on each side of the mouth are brought into greater

prominence by bold C-shaped curves, connecting the spirals on each side of the chin and of the base of the nose. The bridge of the nose has a hatching of straight lines upon each side, and spirals are introduced in the corners next the eyes. The lines on the forehead curve upwards from the point midway between the eye-brows, turning downwards across the temples. Other scrolls are introduced above the centre of the forehead and on each of the jaws, below the cheek bones.

The Celtic illuminators looked on the human face very much from the same point of view as the New Zealand tattooers, treating it simply as a surface suitable for decoration and the display of skill in the manipulation of curved lines and spirals. Frequent instances of this occur in the miniatures of the evangelists in the Irish Gospels. Perhaps the latest survival of the practice of converting the human physiognomy into a piece of ornament is the painting on the face of a clown in a pantomime. Mr. Aubrey Beardsley's illustrations show how easy it is for a decorative artist to sacrifice all semblance of reality for the sake of the subtle curve of a line.

FIBULÆ WORN IN PAIRS WITH CHAIN ATTACHMENT.

IN an article on the "Celtic Brooch and How It Was Worn," which appeared in the "Illustrated Archæologist" (Vol. I., p. 166), a picture was given of an Algerian woman wearing a pair of penannular brooches connected by a chain. Mr. Robert Blair, F.S.A., Secretary of the Society of Antiquaries



Roman Fibula, with chain attached, found in the River Tyne.



Fibula ornamented with Late-Celtic enamel found in the River Tyne.

of Newcastle-upon-Tyne, writing with regard to this, says, "I am under the impression that the Romans wore their fibulæ in the same way. I have a very fine bronze bow-shaped fibula, from the Tyne, with the pin still movable, and a piece of curb chain, seven inches long, attached to the top." By the kindness of Mr. Blair we are able to illustrate this fibula, and another one also found in the Tyne. The latter is beautifully decorated with blue enamel, the design being of Late-Celtic type. It has the first link of a chain attached to a ring which passes through the coiled spring of the pin. The illustrations are reproduced from photographs by Mr. J. P. Gibson, of Hexham. It does not appear necessarily to follow that because a fibula has a chain attached to it there was another similar fibula attached to the other end of the chain. The celebrated Tara brooch has a piece of chain still fastened to it, but it is not probable that so magnificent a specimen of goldsmith's work would form one of a pair. Possibly a ring or a small pin was hung on the other end of the chain to prevent the brooch getting lost. Furthermore, Roman fibulæ and Celtic brooches are seldom, if ever, actually found in pairs.



Late-Celtic Fibula found at Æsica.

(Block kindly lent by the Society of Antiquaries of Newcastle-upon-Tyne).

On the other hand, there are instances of pairs of Roman fibulæ with a chain attachment having been discovered in France. One from the Department de la Marne, now in the Saint Germain Museum, is engraved in the "Dict. Archéologique de la Gaule." Another from Aiguisy (Aisne) in the collection of M^{ieur}. F. Moreau, is figured in the *Revue Archéologique*, 3rd ser., Vol. XI. (1888), p. 301. The Scandinavian oval bowl-shaped brooches are almost always found in pairs in women's graves. They were worn with an attachment consisting of several small chains hanging down in catenary curves on the front of the dress.

By the courtesy of the Society of Antiquaries of Newcastle-on-Tyne, we are enabled to give illustrations of two other fibulæ of Late-Celtic character from the North of England. They were discovered in 1894, inside the western guard-chamber of the south gate of the Roman station of

Æsica (Great Chesters), on the Roman wall, together with a beautiful silver chain necklet, some fragments of scale armour, and an *Abraxus* ring (see *Archæologia Æliana*, N. S., Vol. XVII., p. xxviii.)

On the 7th of February, at a meeting of the Society of Antiquaries, Mr. A. J. Evans read a paper on these fibulæ. He said that the objects were found in a position which showed that the tower had been long



Late-Celtic Fibula found at Æsica.

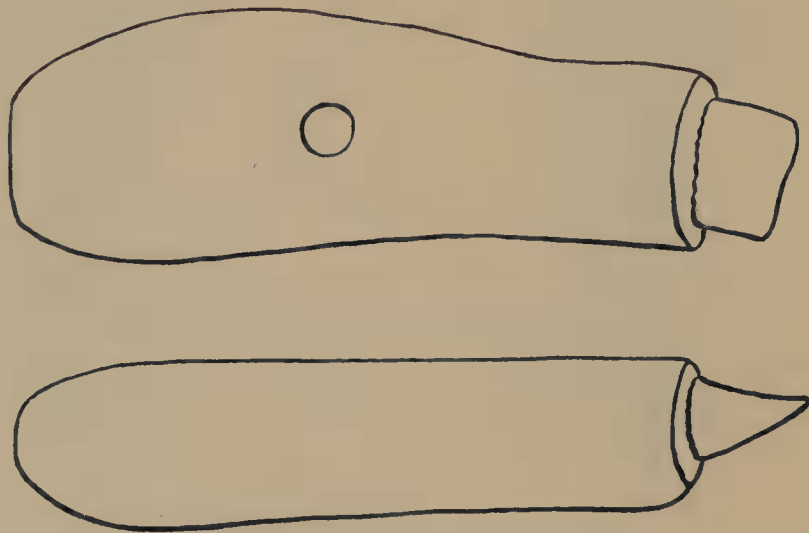
(Blocks kindly lent by the Society of Antiquaries of Newcastle-upon-Tyne.)

ruined and filled with a deposit of earth, three feet deep at least, at the time when the objects found their way there. The fibulæ were of extraordinary size, and one of them, which had been gilt, was covered with an exquisite flamboyant relief of Celtic design, and was probably the most beautiful object of the kind ever found. Mr. Evans showed that the

larger of the fibulæ was of purely Celtic pedigree, starting from a form which seemed to have originated in South-East Europe, and which had found its way into Britain already before the Roman conquest. The nearest approach to the *Æsica* form was a type found in Northumberland, which from a find could be fixed to the age of Antoninus Pius. The other fibula was a highly original adaptation of a Gallo-Roman type with a median disc, which from a Rhenish monument was shown to have been prevalent at the end of the first century. The Celtic ornamentation answered to that of a series of late Celtic armlets found in Scotland, for the most part north of the Firth of Forth, and Mr. Evans was of opinion that this masterpiece of goldsmiths' work must be set down to a Caledonian artificer. Both fibulæ seemed to belong to the second half of the second century of our era, and at this date, therefore, the guard-chamber must have been already ruinous.

IMPLEMENT FROM THE CALF HOLE, SKYRETHORNS, UPPER
WHARFEDALE, YORKSHIRE.

WE are indebted to Mr. W. Cudworth, of Bradford, for information regarding the remarkable pre-historic implement here illustrated from a sketch made by Mr. W. Horne, F.G.S., of Leybourne. The implement is now in the posses-



Front and side view of Implement from the Calf Hole, Skyrethorns, Upper Wharfedale, Yorkshire. Scale, one half actual size.

sion of the finder, the Rev. E. Jones, F.G.S., Fairfax Road, Prestwich, near Manchester, by whom it was exhibited at the *soirée* of the Bradford Scientific Association on the 23rd of January, 1894. The haft of the implement is

a portion of the antler of a reindeer, in which is set a tooth, stated by Mr. Bolton, assistant geologist at the Owens College, Manchester, to be the incisor of a young hippopotamus. It was found at the entrance to the Fairy or Calf Hole, resting on a bed of sandy clay, and associated with bones of the bison and reindeer.

If the particulars that have been supplied to us are to be relied upon as to the nature of the materials of which the implement is made, it must be of the palæolithic period and of unique interest. It is to be hoped that it will eventually find a suitable resting place in the Owens College Museum. Such things as this are too good to be allowed to remain in private hands, although the fortunate finder may possibly think otherwise.

DARTMOOR KISTVAENS.

THE word "Kistvaen" (from the Cornu-Celtic *Cist-veyn* or *Cist-vyin*; Cymric *Cist-faen*) signifies a stone box.

These stone boxes are of an oblong shape, and are formed of four slabs of stone for sides and ends, with a fifth as a cover. They were originally covered by a small barrow, and surrounded with a circle of vertically set stones. In cases of inhumation the body was placed in the kist in a contracted position; or, if cremated, the ashes were usually deposited in an urn. The whole of the Dartmoor kistvaens examined lie longitudinally north and south, or with variations east and west of these points, the object evidently being that the remains should face the sun. All that are known have been opened, and their contents have disappeared almost without a vestige of a record to assist the antiquary. The popular notion that they contained articles of value still survives in some of the names by which they are at present known; such, for instance, as *money pits*, *money boxes*, and *crocks of gold*. Others, again, know them as *caves*, *Roman graves*, *stone graves*, and *sheep wells*. The idea that they contained articles of value is a very old one; for we find as early as 1324 a grant was made by Edward II. for searching certain barrows in Devonshire.¹

The accounts we possess of previous examinations of Dartmoor kistvaens are of a very meagre character.

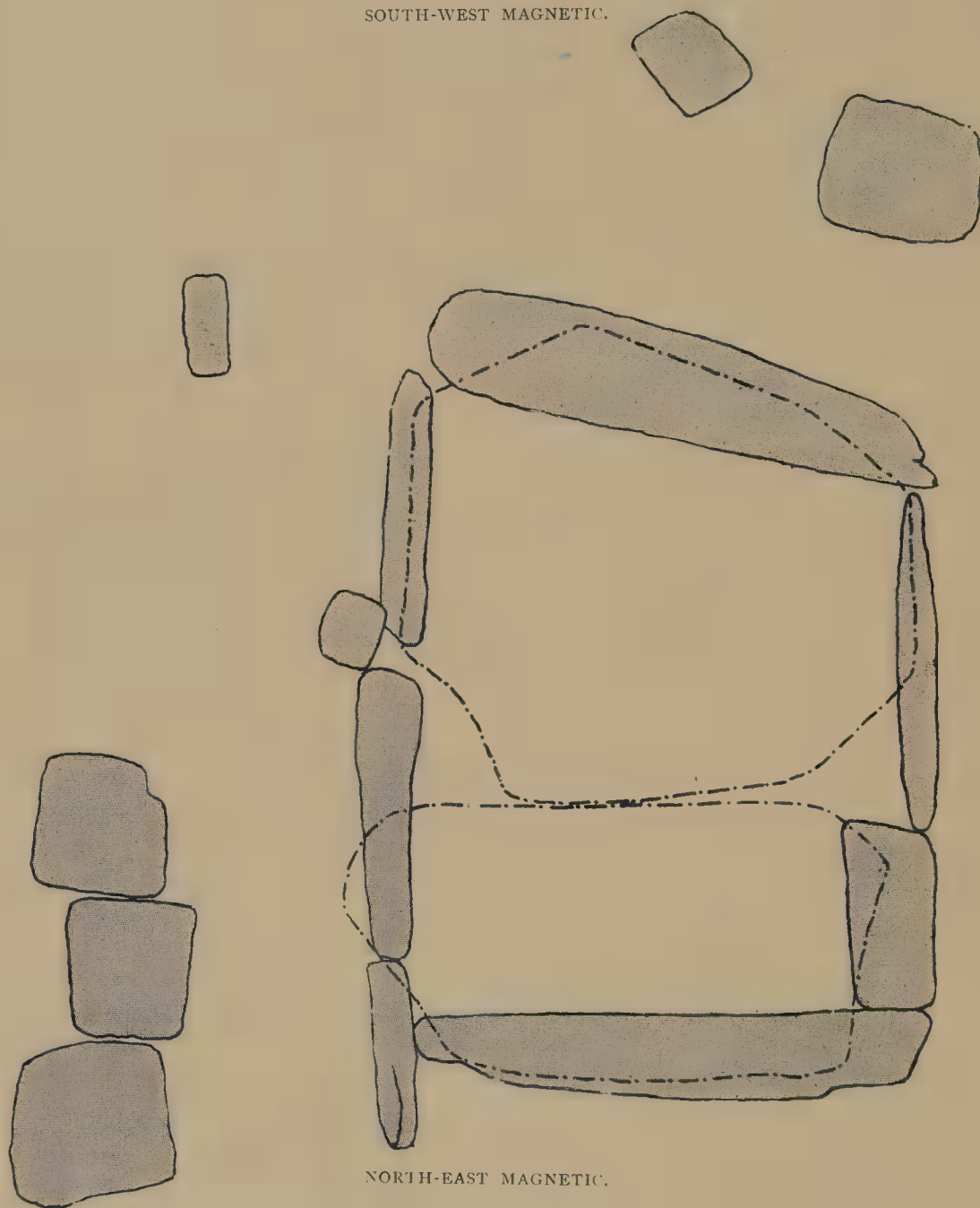
Mrs. Bray, in *Borders of Tamar and Tavy*, mentions that previously to 1832 one of her tenants opened a kistvaen and found human hair clotted together, but no bones or other vestige of the body.

On September 11th, 1832, Mr. Bray searched amongst the remains of one situated two or three minutes' walk north east of Beardown House, near Two Bridges. It consisted of three stones, showing about six inches

¹ *Trans. Devon Assoc.* xviii. 106.

above the ground, forming three sides of an oblong square, which was about four feet long. On removing the turf and rushes, a rough pavement was found surrounding the kist. In the peat earth filling the grave a

SOUTH-WEST MAGNETIC.



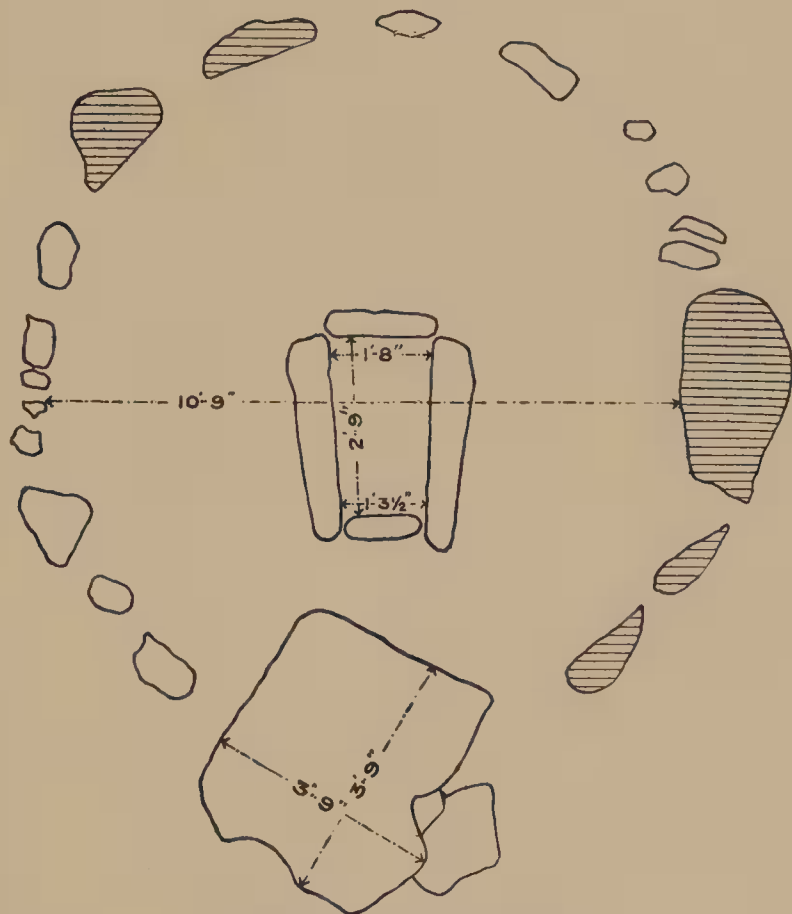
NORTH-EAST MAGNETIC.

Roundy Park Kistvaen.

small fragment of coarse earthenware was discovered. It was smooth on one side and extremely rough on the other, with reddish coloured surfaces, whilst the centre was of a deep brown.

Mr. Shortt¹ mentions the opening of a large cairn near Moreton, nine land yards around, in which a rude kistvaen formed of six stones was found, with a spear head of copper, the two pegs which fastened it to its staff, a glass British bead, and a small amulet of soft stone, calcined bones, and ashes.

The researches of the late Mr. Spence Bate into Dartmoor tumuli are recorded in Vols. V. and VI. of the *Transactions of the Devonshire Association*.



"Crock of Gold," Tor Royal Newtake.

(The stones of the kist and the shaded stones of the circle are "earth-fast.")

The principal finds were on Hameldon, consisting in one case of a portion of a bronze dagger, an amber pommel, which formed a part of a dagger or sword handle, and some comminuted bone, and in the other of a flint implement associated also with small fragments of bone. The fact that flint was found in one barrow, and bronze of an early type in the other, led Mr. Bate to the conclusion that the period of these interments was that of the Early Bronze Age.

In 1878 an unopened cairn was found at Thornworthy, thirty feet in

¹ *Collectanea Dunmonia*, p. 29.

diameter, and four to five feet high in the centre. On exploring this, two kistvaens were found, one of which yielded four flint implements, and some fragments of pottery. The other was left for a later examination, but was meantime robbed.

The largest known kistvaen on Dartmoor was found by the writer in August, 1893. It is situated close to the wall of a modern circular enclosure, built of and on the site of a much older structure, known as Roundy Park, which lies in a piece of the forest reached by Drift Lane from Post Bridge, and distant about one mile N.N.W. of the Clapper Bridge. In the bottom the kistvaen is six and a half feet long, and three feet nine inches wide. When first noticed both end stones were in place, as were also three of the side stones. Two side stones were prostrate, one lying in the kist, and the other out. There are two cover stones, one was fallen in the kist, whilst the other had been moved from its position and thrown down the slope, a short distance from the kistvaen. All these stones were replaced, but before doing so the interior of the kist was dug out and sifted, and this investigation yielded two fragments of flint. One, a sharp triangular piece, may have been a crude arrow point, whilst the other is more of a scraper type, and shows subsidiary flaking. There was also some charcoal in the bottom of the kist, which on examination appeared to be from bone. This kistvaen had been previously rifled, and so ruined that its existence was unknown to the explorers of Dartmoor.

One of the smallest of the Dartmoor kistvaens is that lying close to the track-way leading from Tor Royal to Swincombe Farm, and locally known as the "Crock of Gold." It is only two feet nine inches long, eighteen inches wide, and two feet deep. There are remains of the circle and barrow, and the cover stone, just four feet square, is lying against the kist. It would be an exceedingly tight fit to pack an adult human body within such narrow limits. This might, therefore, have been a case of cinerary interment.¹

Nearly all the Dartmoor kistvaens are capable of receiving a body in a contracted position; but we cannot now say that they all contained inhumed bodies, since both cremation and inhumation were practised at the same period, for kists in other districts have been found containing respectively burnt and unburnt remains; and these graves show that they have been constructed at the same time, and with equal care. Out of three hundred and seventy-nine burials examined by Canon Greenwell on the Yorkshire Wolds, seventy-eight were after cremation, whilst three

¹ A kistvaen was found at Trethill, St. Germans, Cornwall, containing the skeleton of a person nearing the adult age. It was in a contracted position, in a space two-and-a-half feet long, two feet wide, and two-and-a-half feet deep.

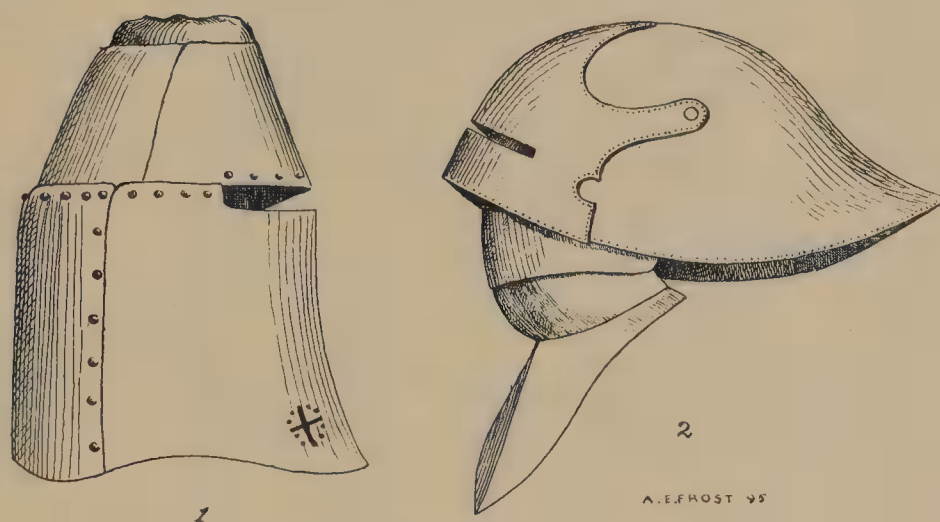
hundred and one were by inhumation. Referring to these Yorkshire barrows, the Canon remarks that there is a greater probability of post-dating than ante-dating them, and that we need not fear that we are attributing too high an antiquity if we say that they belong to a period which centres more or less in 500 B.C.

The meagre information we possess of the contents of the Dartmoor kistvaens certainly points to a pre-historic period, and this is confirmed by the many instances of the results of the examinations of similar places of interment in other parts of the country.

ROBERT BURNARD,
Member of Dartmoor Exploration Committee.

TWO HEAD-PIECES IN THE BRETT COLLECTION OF ARMOUR.

THESE two head-pieces, which were in the famous collection of armour belonging to Edwin J. Brett, and sold at Messrs. Christie's last March, are of considerable interest. (1) Is a large tilting heaume of the fourteenth century. In form it is very similar to that which belonged to Edward



Two Head-Pieces from the Brett Collection.

the Black Prince at Canterbury Cathedral, and which was seen to very great advantage at the Heraldic Exhibition. This heaume is of sufficient height to allow it to be worn over the pointed bascinet. Sight is obtained through the longitudinal slit, and holes are pierced for breathing near the lower edge. The bottom is so shaped as to set well on the shoulders.

It is of varying thicknesses according to the requirements of strength, being thickest over the sight. It is stamped with an armourer's mark, a cross in a triangle, and weighs $6\frac{1}{4}$ lbs. This piece fetched £210.

(2) Is a German sallad of about 1460. It is fitted with a movable visor pierced for sight, and so constructed that it reinforces the whole front of the head-piece. The lower part of the face is protected by the mentonnière, consisting of two laminated plates, with a long gorget plate, which would reinforce the top of the breastplate. These sallads were originally intended to be painted, and were, therefore, left rough from the hammer. There is a painted specimen in the Tower collection. The edges of the visor of this piece are pierced with holes for fixing the lining. This piece was knocked down at £130.

ALFRED E. FROST.

SEVENTEENTH CENTURY CHIMNEY-PIECE AT CLARIDGE'S HOTEL, BROOK STREET.



A Carved Seventeenth Century
Fireplace and Overmantel.

ONE of the most notable objects in the sale of the furniture and effects of Claridge's Hotel, in Brook Street, Grosvenor Square, a sale which occupied several days towards the close of last year, was a fine carved-oak seventeenth century fire-place and over-mantel. The hotel has long been the resort of crowned heads and titled families visiting the metropolis, and this fireplace was fixed in the principal bedroom of a suite of rooms on the ground floor, which was appropriated to the use of the Duc d'Aumale. The frieze is ornamented with a goat and cupids, the columns are turned, and from them hang floral wreaths. Carved figure heads, on square plinths, support the entablature, and at the top of the overmantel, in the centre, is a carved eagle. Besides much good English furniture by such makers as Sheraton and Dowbiggin, there were several objects of the period of Louis Quinze and Louis Seize.

W. ERSKINE HOME.

ROMAN ALTAR FOUND AT SOUTH SHIELDS.

At a recent meeting of the Society of Antiquaries of Newcastle-upon-Tyne, Mr. R. Blair, F.S.A., one of the Secretaries, thus announced the recent discovery of a Roman Altar at South Shields:—

“On Monday, April 8th, a Roman Altar was discovered in South Shields at the corner of Baring and Trajan Streets, about 100 yards due south of the



Roman Altar found at South Shields.

(Block kindly lent by the Society of Antiquaries of Newcastle-upon-Tyne.)

south-west angle of the Roman station, as the ground was being prepared for building purposes. The stone is 2 ft. 10 in. high, 16 in. wide top and bottom, and 13 ins. from back to front. On one side is a *praefericulum*, on the other a *paterna*, while on the back is a bird; on the top are the focus and horns. On the face, in a moulded panel, is the inscription in five lines: DEAE ·

BR[1] | GANTIAE · | SACRVM | CONGENN [1] C | CVS · V · S · L · M. The letters in the first line are 2 in. long, in the last line $1\frac{1}{8}$ in., in the others $1\frac{3}{4}$ in. One corner of the Altar has been knocked off, as has been the last letter of the first line; with these exceptions the Altar is perfect. The owner of the land on which the object was found has presented it to the Museum of the Public Library at South Shields, where it can be seen.

“Another record of the *Dea Brigantia* is on an altar discovered at Birrens, near Middleby, in Dumfriesshire, about a hundred years ago. This is now in the Antiquarian Museum at Edinburgh: it is No. 1062 of the *Corpus Insc. Lat.*, vol. vii. Mr. Haverfield informs me that the name of the same goddess occurs on a nearly illegible Altar at Adel; on one at Castlesteads (now lost); and on two others also, probably from Adel.” Congenniccus is a Celtic name known previously from an inscription at Narbonne in France (*C.I.L.*, xii., 4883).

Notices of New Publications.

THE English edition of “THE DAWN OF CIVILIZATION,” by Prof. Dr. G. MASPERO (London: S.P.C.K., 1894), adds yet another ponderous tome to the ever-increasing mass of literature on early Egyptian and Chaldaean culture which already weighs down our bookshelves. The translation has been admirably done by Mrs. McClure, and the valuable services of Professor A. H. Sayce have been secured as editor. It would be quite impossible to attempt an adequate criticism in detail of so important a work within the limits at our disposal, and we must therefore be content to notice some of the salient features in quite a superficial way. When Professor Sayce expresses his opinion in the preface that Professor Maspero is “one of the chief masters of Egyptian science as well as of ancient Oriental history and archæology,” it would be little short of an impertinence for anyone less well informed on the subject to venture to disagree with him, or to dispute that the book now under notice is “the most complete account of Egypt that has ever yet been published.”

Not only does every page bristle with facts, but a tremendous array of footnotes and references bears witness to the extraordinarily wide knowledge of the author, and the patience and skill of the translator, to say nothing of the editor's share in the work. The maps and views, which are scattered with profuse prodigality throughout the text, are well chosen and beautifully drawn.

In the history of none of the nations of antiquity is it more easy to see how the art, religion, and culture of the people were the direct outcome of their physical environment than in the case of the Egyptians. This would have been more clearly understood if in addition to the map of the country a relief map photographed from a plaster of Paris model had been given, especially if the geological formations had also been indicated. Even the first appearance of the inhabitants of the land of Punt in Egypt may be attributed to the fact that the Nile approaches most nearly to the Red Sea opposite Old Kosseir, whence Nature seems specially to have carved out a pass through the hills to enable a caravan route to be made to Koptos. The influence of the physical features of the Nile valley on the imagination is



The Solar Bark passing into the mountain of the West.

(Block kindly lent by the Publishers.)

easily traced in the Egyptian conception of the universe, which they supposed to be an oblong box. The slightly concave bottom of the box was formed by alternate seas and continents, Egypt being in the centre. The blue vault of heaven, with the stars suspended from it by cables like lamps, was supported at the four cardinal points by lofty peaks connected by a continuous chain of mountains. As Egypt was dependent on the Nile and the sun for its means of subsistence, these naturally became the first objects of worship. The architecture, again, would never have come into existence had it not been for the splendid supply of building stones near at hand and easy water carriage.

We confess to finding the portion of the work relating to the religion of

Egypt somewhat wearisome, not from any fault of Professor Maspero, but on account of the number of the gods and the multiplicity of forms they assumed. It is generally when the gods of ancient religions have been worked up into systems by the priesthood that they become uninteresting. The beliefs and folk-lore of the common people before they have been meddled with by the educated class are always worthy of study. There are some curious analogies between certain subjects represented in Christian art and the legends respecting the deceased piercing the head of the serpent with his lance, and the weighing of the heart of the deceased by Anubis and Thot. The solar bark passing into the mountain of the west with its cargo of souls (see cut on p. 169) is perhaps one of the most beautiful conceptions of the



Procession of Asiatics bearing a tribute of Kohl, or eye paint, in the 6th year of Usertesen II.
(XII. dynasty; B.C. 2684 to 2660).

(Block kindly lent by the Publishers.)

religion of Egypt. In connection with magic as distinguished from religion, it is remarkable to find that the practice of making a wax image of a person for purposes of sorcery is as old as ancient Egypt.

It is, however, quite a relief to pass from the legendary period to sober facts. The history of Egypt, as attested by existing monuments, commences just before the beginning of the third dynasty. Professor Maspero is sanguine enough to think that perhaps some day we may be able to go back further still. He says "the monuments of these remote ages, however, cannot entirely have disappeared; they exist in places where we have not yet thought of applying the pick, and chance excavations will some time most certainly bring them to light."

Undoubtedly, the most fascinating period of Egyptian history to the ordinary reader is that of the Memphite Empire, as described in chapter v.,

the age of the construction of the great pyramids of Ghizeh, and of the working of the turquoise and copper mines of the Sinai Peninsula, not far short of 4,000 years before the birth of Christ. The story of this and of the first Theban Empire are graphically told.

The occasional glimpses that we obtain from time to time of races other than the Egyptians are exceedingly precious to the ethnologists. One well-known instance of the twelfth dynasty (B.C. 2684—2660) during the reign of Usertesen II., representing a procession of Asiatics from the eastern desert bringing a tribute of *Kohl*, or eye paint, occurs at Beni Hasan (see cut on p. 170). The elaborate patterns on the dresses are deserving of attention, as showing the extremely remote antiquity of ornamental weaving.

"The Dawn of Civilization" must for many years to come remain one of the standard books of reference on the particular phases of Egyptian history with which it deals.

Whilst on the subject of Egypt, we must not omit to notice Prof. W. M. FLINDERS PETRIE'S "HISTORY OF EGYPT FROM THE EARLIEST TIMES TO THE SIXTEENTH DYNASTY" (London: Methuen and Co., 1894). It is much more unpretentious as regards size and appearance than Professor Maspero's book, but contains an amount of accurate information which it would hardly be thought could have been compressed into so small a space. The arrangement of the matter is so good as to leave nothing to be desired, and the lists of the existing monuments of each king, with the references in each case, are certain to prove of the utmost possible use to the student. Some instructive diagrams in the chapter on pre-historic Egypt show that the existence of the Nile valley is due to what geologists call a *fault* of great magnitude, which began as a fissure in the earth's surface. This was in time eroded by the action of water until it became a gorge. Lastly, the gorge was widened, and when filled with *débris* broad flat *straths* were produced, which afforded sufficient space between the cliffs on either side of the river bed for human settlements. Stone implements of palæolithic type have been found high up upon the hills behind Esneh. These, the earliest evidences of the appearance of man in Egypt, belong, according to Prof. Petrie, to the Pleistocene period, when a great submersion of the land took place, the sea extending to at least five hundred feet above its present level.

Prof. Petrie recognises three distinct ethnographical types amongst the ancient inhabitants of Egypt: (1) the aquiline; (2) the snouty; and (3) the large-eyed. The race with aquiline features is the high caste race who founded the early dynasties, and seems to have been akin to the Phœnicians and the Philistines. The first home of the Phœnicians is supposed to have

been on the Persian Gulf, but they afterwards wandered westward and settled in South Arabia and the Somali country, the land of Punt. It is probable that the dynastic Egyptians came from Punt, their route being up the Red Sea and across the desert from Kosseir to Koptos.

Prof. Petrie's book is very fully illustrated by means of reproductions of photographs. The portraits are specially to be commended, and have evidently been taken with exceptional care. The head of Amenemhat I., in red granite, from Tanis, is one of the most successful. Plans and sections are given of the chambers and passages in the principal pyramids, showing the extraordinary precautions that their builders took to prevent access to the sepulchral chamber. As time went on the systems of stone portcullises, blind passages, and other ingenious artifices intended to baffle the burglarious attempts of the robbers of tombs became more and more complicated. How futile such contrivances are is proved by the fact that there are hardly any of the more important pyramids which have not been made to yield the secrets of their interior arrangement. The plundering of pyramids has gone on literally for thousands of years, and the only advance we have made is that instead of calling the man who breaks open the last resting-place of the dead a robber and shooting him at sight, we now dignify him by the name of an explorer, and possibly one of our learned universities makes him an LL.D.

"THE ORIGINS OF INVENTIONS," by OTIS T. MASON (Walter Scott, Limited, 1895), forms one of the latest volumes of "The Contemporary Science Series," and is certainly not the least valuable of these excellent handbooks. The author's official position as curator of the department of ethnology in the United States National Museum has given him unrivalled opportunities of acquiring an insight into the inner working of the savage mind, as indicated by the artifices employed by the different Indian tribes of North America in endeavouring to overcome the obstacles placed in their way by Nature, whilst struggling towards the higher grades of civilized life.

Most ethnologists are probably already familiar with Dr. Mason's admirable studies of the bows, baskets, throwing sticks, women's knives, and other series of objects in the collections under his charge, which he has published from time to time in the "Smithsonian Reports." In the volume now under consideration much of the information contained in these papers is collected together and placed before the public in a handy form. Nothing could be better than the illustrations, many of which are reproduced directly from photographs of the objects themselves. The stone hammer, opposite page 52, and the woman weaving, opposite page 244, are models of what

such illustrations should be, for they enable the reader to see the actual things and processes by the aid of the camera as well as if he was looking on when the photographs were taken.

On the principle of the old saw that "necessity is the mother of invention," the author believes that "all changes in human action are stimulated by man's needs," the most powerful stimuli being hunger and desire for change, rest, warmth, shelter, etc. He even goes so far as to say that "the whole amount of human progress is undoubtedly to be accredited to human intelligence and volition. All nature is clay in the hands of the potter." Now this seems to us to be almost too materialistic a view of the case, and one which entirely ignores the fact that the universe is controlled by a Supreme Being who decides upon what lines civilization shall or shall not advance. Man flatters himself that inventions are the result of his own unaided intellect, whereas he is merely a humble instrument in the hands of Providence, and is only permitted to devise new machines for benefiting or hurting the human race when the time has come for them to be necessary to complete the scheme of the universe.

Dr. Mason tells us that "in prosecuting this enquiry there are several kinds of witnesses to be interrogated: (1) the relics of bygone ages and peoples; (2) the operations of modern savages; (3) the publications of historians and travellers who were acquainted with savage tribes long ago; (4) the languages of cultured and uncultured races; (5) the makeshifts and contrivances of children and of the folk who never receive letters patent upon their devices." Of these witnesses, the modern savage is most often called up to give evidence by the author in support of his theories, and we have no right to complain of this, for archæological discoveries in many cases throw no light of any kind on the purpose for which particular objects of peculiar form were intended to serve. English antiquaries are very fond of wasting time on speculating as to the probable use of such things, when they might easily find them actually employed at the present day by savage tribes, or surviving in remote parts of their own country.

Possibly every ethnologist has his own ideas as to how inventions should be classified, but we can hardly agree that measuring instruments should be placed side by side with tools and mechanical devices, and that the idea of currency should necessarily be associated with weights and measures. In early efforts at construction accuracy of measurement was not deemed essential, and the two-foot rule as an adjunct of the carpenter's or mason's tool chest is probably of comparatively recent origin. Measurements of length certainly could have been made by means of comparison with different parts of the human body, although it is much more likely that the sizes of primitive structures were determined by the eye alone. We

do not notice any mention in "The Origins of Inventions" of the various methods of setting out carpenters' and other artificers' work, which seems to be an omission worth rectifying in a second edition. The question of currency belongs to the commercial stage of civilization, and should not be discussed until after "travel and transportation" have been disposed of. In speaking of early systems of barter and exchange, Dr. Mason tells us that amongst the canoe builders of the Louisiade Archipelago "the stone axe is still accepted as the medium of exchange in large transactions—pigs, for instance, and wives are valued in that currency."

It would be out of the question to criticise at length all the interesting topics which come under the heading of "The Origins of Inventions." We feel sure, however, that no one will read this very useful treatise without extending immensely his views of the powerful influence that mechanical devices have exercised on the welfare and progress of the human race.

WE strongly advise those of our readers who are interested in prehistoric antiquities to beg, borrow, or even steal (if they cannot obtain it otherwise), a copy of "DARTMOOR PICTORIAL RECORDS (IV.)," by ROBERT BURNARD. (Privately printed: W. Brendon and Son, Plymouth, 1894.) Those worthy persons who have a rooted objection to buying books if they can possibly avoid doing so will only be too glad to know that they will be compelled to resort to one or other of their three favourite methods just mentioned in the case of "Dartmoor Pictorial Records," because only one hundred copies of it have been printed for private circulation only.

Until quite recently most writers on Dartmoor have been quite content to approach the prehistoric remains there from a purely speculative point of view, and the amount of downright rubbish that they have talked about Druids, sun-worship, and rock idols has been something really portentous. But, thanks to Mr. R. Burnard, the Rev. S. Baring-Gould, and the Dartmoor Exploration Committee, *nous avons changé tout cela*. Now for the first time has the spade of the explorer been given a chance of revealing some definite facts at least with regard to the early inhabitants of the wild moorland of the west country. The results obtained have been of such a satisfactory nature that it is to be hoped that the work which has been so well begun will be continued until the whole of the remains have been thoroughly examined.

Mr. Burnard gives at the commencement of his book a very instructive table showing the various discoveries of worked flints made from time to time on the surface of Dartmoor. Some localities seem to have been unusually prolific. On Batworthy Farm, on Gidleigh Common, no less than 8,000 specimens have been collected from an area of between thirty and

forty acres. The supply of the raw material for the manufacture of flint implements on Dartmoor was probably obtained either from the Greensand deposits near Newton Abbot, or from the more distant chalk flint beds of Dorsetshire.

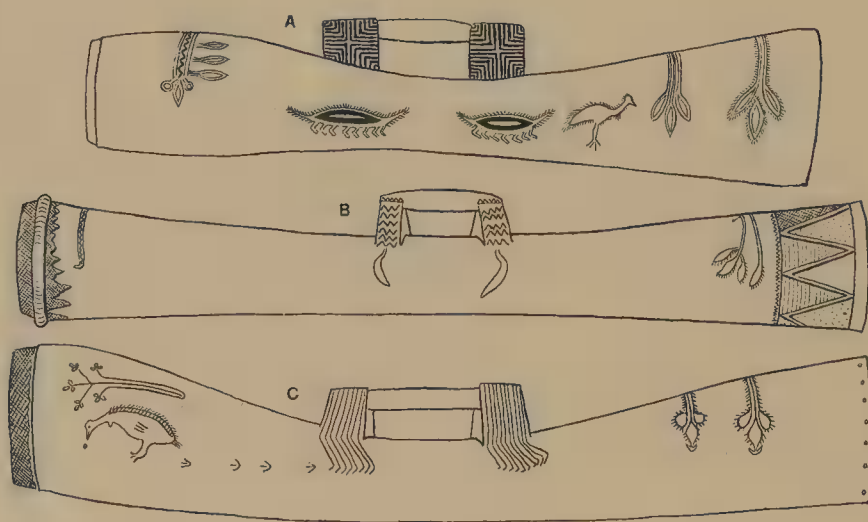
The surface of Dartmoor is literally covered with traces of the dwellings of the ancient inhabitants in the shape of hut circles, often in large groups within an enclosure. These enclosures are known locally as "pounds," but all of them have not hut circles within, some having probably been used as cattle pens. The huts were not of the stone-roofed bee-hive pattern like those in the west of Ireland, but seem to have resembled the Welsh "*Cyttiau Gwyddelod*," and to have had walls about four feet high supporting poles covered over with skins or rushes. The huts had hearths in most cases, and the floor, which was from nine inches to a foot below the surrounding surface, was either rudely paved with stones or consisted of earth trodden hard.

The most important evidence yielded by the diggings at Broadun and Broadun Ring was that the people who built the huts were in the early Neolithic stage of culture, worked flints and numerous cooking stones having been found, but no object of metal, no pottery, no spindle whorls, and no querns. The Grimspound excavations, made in 1894, confirmed the results previously arrived at. The "pound," or enclosure, contains twenty-four hut circles, of which twenty were examined. With the exception of seven, all the circles disclosed traces of human habitation. The remainder may possibly have been used as storehouses or pens for sheep, etc. One of the huts was found to be in remarkably good preservation, and had a lintelled doorway. The exploration of the wall of the enclosure of Grimspound showed that the construction was somewhat remarkable. The wall was found to be double, with a passage between the inner and outer walls, having doorways at intervals opening into the interior of the enclosure.

We cannot resist quoting the following remarks *apropos* of the apathy of Englishmen with regard to their ancient monuments. Mr. Burnard says: "It is not to the credit of Devonshire that a scientific investigation into its primeval antiquities has not hitherto been systematically taken in hand. In France, in Germany, even in Spain—in Scotland with the thoroughness that is typical of the Scottish character, and in Ireland with the enthusiasm of a patriotic race—the early antiquities have been closely investigated, and a flood of light has been poured on the early ethnology of these lands; but Dartmoor has been left to be the field for idle and baseless speculation." These strictures apply with equal force to Wales, where, with the exception of the hut circles on Holyhead mountain, the remains of the dwellings of the primitive inhabitants of the Principality still remain unexplored.

The value of "Dartmoor Pictorial Records" is greatly enhanced by the numerous illustrations reproduced by the collotype process from the author's photographs.

A SPLENDID monograph on "THE DECORATIVE ART OF BRITISH NEW GUINEA," by Prof. A. C. HADDON, has been issued by the Royal Irish Academy as the tenth volume of the "Cunningham Memoirs" (Dublin: Hodges, Figgis and Co., 1894). All the best ethnographical collections in this country and abroad have been ransacked to supply the vast amount of material which is here so ably analysed and classified. The reader can now sit down comfortably in an arm-chair and really get a better idea of the artistic capacity of the natives of New Guinea than if he were to spend months in voyaging in the South Pacific, or in studying in the museums of Europe. As will be seen by the map given on page 274 of Professor

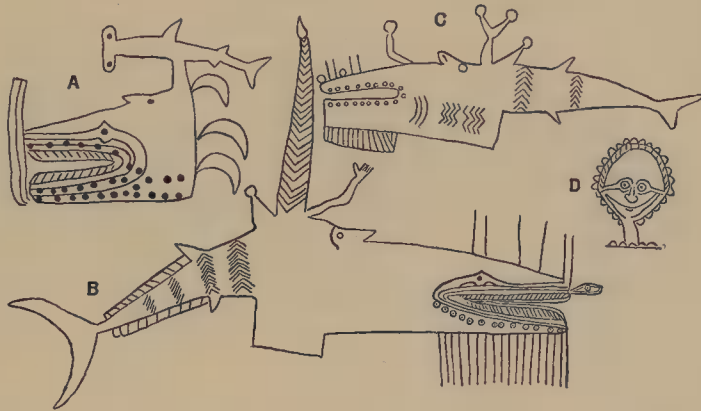


Three ornamented *buru-buru* from British New Guinea.

(Block kindly lent by the Royal Irish Academy.)

Haddon's book, there yet remains a large portion of New Guinea for some other equally painstaking ethnologist to investigate, now that it has been shown how much may be learnt from working out the art history of one district in a thoroughly scientific manner. We here connect science with art advisedly, for the author tells us frankly in his introduction that setting aside the æsthetic side of the question, "the decorative art of a particular region has been studied much in the same way as a zoologist would study a group of fauna, say birds or butterflies." He tells us further that "the scientific treatment of art naturally divides itself into the biological. Not

much has been done for establishing a physical or physiological basis for art, nor, for the matter of that, has the biological aspect been systematically studied. . . . We find that the decorative art of savages is originally, almost entirely, realistic or suggestive, and that usually natural forms were copied ; thus we arrive at the conclusion that the art of a country bears a definite relation to its fauna and its flora. Decorative art is thus proved to be directly conditioned by the environment of the artists, and in order to understand the designs of a district, the physical conditions, climate, flora, fauna, and anthropology, all have to be taken into account—another example of the fact that it is impossible to study any subject comprehensively without touching many other branches of knowledge.”



Representations of Dance-Masks on Bamboo Pipes from British New Guinea.

(Block kindly lent by the Royal Irish Academy.)

The greater part of the book is taken up with a detailed account, very fully illustrated, of the ornamental devices and patterns occurring in each district of British New Guinea. Most of the designs show a great lack of beauty, although their scientific value is often in inverse ratio to their beauty, as showing the gradual transition from the realistic to the conventional, and from the conventional to pure geometrical ornament. The objects from the Trobriand Islands,¹ which lie off the south-east coast of New Guinea, exhibit a much higher sense of what decorative art really should be than any of the other specimens from places on the mainland. In the ornament of the Trobriand spatulæ, shields, gourds, drums, etc., the bird's head motive largely predominates, and shows itself capable of developing into forms which are much more pleasing to the eye than the patterns founded on the repetition of degraded suggestions of the human face. In the latter the

¹ See *Illustrated Archaeologist*, vol. 1, p. 107.

grotesquely hideous effect of the ever-present goggle eyes and grinning mouth is destructive of any beauty the design might otherwise have had.

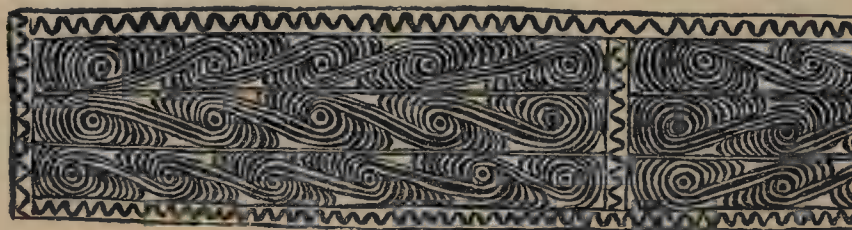
Many of the patterns show to greater advantage when etched with fine lines on bamboo pipe stems, some of which show an admixture of pure



Human Face Pattern on Carved Wooden Belts from British New Guinea.

(Block kindly lent by the Royal Irish Academy.)

ornament with fish, serpents, and other natural objects. It is amusing to notice in some of the drawings of natural objects the trick of giving a line a peculiar texture by adding short lines like bristles at right angles to it,



Bird Motive Pattern on Carved Wooden Club from British New Guinea.

(Block kindly lent by the Royal Irish Academy.)

showing that this practice which has been exploited by Mr. Aubrey Beardsley, is, after all, a savage invention.

Prof. Haddon's conclusions are deserving of notice. He thinks that "the decorative art of a people does, to a certain extent, reflect their

character. A poor miserable people have poor and miserable art. . . . In the case of British New Guinea it appears pretty evident that art flourishes where food is abundant." As many of the natives of New Guinea are cannibals, and as *long pig* is doubtless often plentiful, we are not surprised to learn that they exhibit great skill and taste in carving. Professor Haddon, like the late Hugh Hastings Romilly, has evidently a sneaking kind of regard for cannibals, who it seems now only eat their fellow-creatures from semi-religious motives in order to acquire the good qualities of the persons eaten. If we remember rightly, it is not so long ago that Professor Haddon, at a meeting of the Folklore Society,¹ excused the poor criminals in Ireland who recently burnt a woman they believed to be a fairy changeling, on the grounds that it was such a charming instance of a pagan survival.

"DANSKE TUFSTENSKIRKER." (Kjöbenhavn, 1894.) H. HAGERUPS BOGHANDEL. Vol. I. of this noble work contains the text by J. HELMS, with notes by J. FR. JOHNSTRUP. Added is a *Résumé*, pp. 193-218, translated into French by E. BARVËL. The volume before us handles the tufa and calcareous tufa buildings along the Rhine, in the Low Countries, and especially in Denmark. This splendid tome, a continuation of the many similar quartos planned by the late lamented GOTFRED BURMAN BECKER, and written by him, or with his help by others, is a most welcome gift to architectural students. It has taken four years to print, so many details had to be laboriously collected. Excellent indexes add to its value.

Tufa and calcareous tufa were and are excellent materials where lightness is valuable, so as to spare the costly Caen stone. Hence it has been largely used in Europe from early days, in England by the Romans, and frequently ever since. The authors specially discuss the tufa and calcareous tufa holy houses in Germany, Holland, and Frisland of some of which drawings and plans are given. They then come to Denmark in its present limited territory, with its striking round chapels here and there, also with excellent engravings in the text.

At p. 123 come minute descriptions of the sacred buildings figured in the second volume. They are Vester Velsted, Seem, Farup, Vilslev, Hjortlund, Halslund, Hunderup, Darum, Sneum, Tjæreborg, Alslev, Hostrup, Billum, Arl, Outrup, Lydum, Sönder Bork, and Aarre. Some of these have large ancient granite fonts, but their ornamentation offers nothing remarkable, and they have no inscriptions.

Copenhagen.

PROF. DR. GEORGE STEPHENS, F.S.A.

¹ Held April 24th, 1895.

"OM UNDERSÖGELSEN OG TOLKNINGEN AF VORE RUNEMINDESMÆRKER." LUDV. F. A. WIMMER. (University Program, April 8th, 1895, in commemoration of the King's Birthday.) We have here a rapid but clear sketch, written with the gifted author's usual felicity, of the runic grave-stones in Scandinavia, especially Denmark, in early days till now. For a long time the book-learned classes knew little or nothing about them, save that here and there was heard an *oral* local tradition about some such slab, quite ridiculous as to the runes actually carved.

Then comes the happy revival of these studies in the seventeenth century, from the efforts chiefly of Worm in Denmark, and Bure in Sweden. In the eighteenth century many disciples followed up their labours, and in the nineteenth enthusiastic experts have given us collections of these rune-bearers, either for a parish, a province, or a land, till we have now a good idea of the number and historical statements of these monuments. Some, early copied, are lost or now unknown; one or two new ones are found every year. On the whole, the Scandinavian store lies before us.

Wimmer's essay has been translated into French by Mons. E. BEAUVOIS, in "*Mémoires de la Société Royale, des Antiquaires du Nord*" for 1893, just published in 1895.

Copenhagen.

PROF. DR. GEORGE STEPHENS, F.S.A.

"A HISTORY OF LANCASHIRE." By Lieut.-Col. H. FISHWICK, F.S.A. "County Histories Series." (London: Elliot Stock.) The latest addition to Mr. Stock's useful series of County Histories is fully up to the high standard that has been maintained by its predecessors. As Lancashire is the parent of two societies, not to mention several of strictly local foundation, which are actively engaged in the exhumation and elucidation of her antiquarian and historical remains, the materials for a popular history of the county from primeval to present times are abundant. A judicious principle of selection, and a proper sense of proportion are therefore the most necessary qualifications for the author of such a history, conjoined, of course, to a general knowledge of the many branches of archæology and of history that contribute their quota to the full story of human progress. Col. Fishwick is perhaps rather weak in his chapter upon pre-Roman Lancashire; he might have endeavoured to elucidate the difficult points connected with the seats of the Celtic tribes and their respective relationships to the two great streams of Goidels and Brythons. We should like to know his authority for his derivation of the Setantii as "the dwellers in the water country." Again, to say that the Silures inhabited the western part of Wales is to state the facts too loosely, and to talk of their "*King* Caractacus" is to use

somewhat unscientific terminology, besides conveying the idea that Caractacus was a Silurian. Caractacus never was a "king" in the proper sense of the term, and he was a fugitive leader from a totally different race. Col. Fishwick places Bede's battle of Hæthfelth (A.D. 633) at Hatfield in Yorkshire.¹ If this is the view generally held by Yorkshire and Lancashire antiquaries, they may be recommended to reconsider it in the light of Welsh historical authorities, who place it somewhere on the borders of Shropshire. The Norman and post-Norman periods are well done, the chapter entitled "Religion," notwithstanding the inadequacy of its earlier portion, being very good. These slight defects notwithstanding, the book is a good one.

"THE TROUBADOURS AND COURTS OF LOVE." By J. F. ROWBOTHAM, M.A. "Social England Series." (London: Swan, Sonnenschein and Co.) This is an excellent little book upon a comparatively unworked subject, and the professed historical critic would be glad to have a larger and more profound work from Mr. Rowbotham before forming definite conclusions upon the subject. For instance, his remarks on the origin of rhyme are, in our view, not quite conclusive. It may be quite true that the art of rhyming had been brought to a high state of perfection by Arabian and Moorish poets, but we are not sure that Mr. Rowbotham makes sufficient allowance for the pitch at which it had arrived in the west of Europe, especially amongst the Celtic peoples. A very complicated system of rhyme had been elaborated in Wales, and the same is true of Ireland. The *seanachies* and *beirdd* were, indeed, the Celtic counterparts of the Troubadours and Trouveres, and did not differ from them in aim and conception, though they, of course, occupied a lower level of elegance and execution. But it was the pageantry and profusion amid which the singers of the South of France passed their lives, and the artificial customs and ceremonies with which they surrounded themselves, that distinguish the development of this peculiar and pleasing mania in that sunny land from its comparative failure in this country. Mr. Rowbotham truly remarks that "the genius of our own bards was of a sterner and a more epic cast than that of the Provençal minstrels in the southern and continental dominions of the Angevin kings." The romances of chivalry, though no doubt springing from the same sources—the love of the wonderful, and the desire to escape from the squalor in which the everyday existence of even the highest was spent—occupy a somewhat different position; but we are glad to have a

¹ The Rev. L. Gidley also identifies Hæthfelth with Hatfield in Yorkshire (see his edition of *Bede*, p. 167).—ED.

chapter upon them. In this section sufficient importance is not given to the Arthurian romances, even when the limitations of a popular work are taken into consideration. We observe that Mr. Rowbotham considers that the story of the Round Table arose in Brittany, whence it came to Geoffrey of Monmouth, who translated it into Latin. This is also the view of Mr. Ward (*Cat. of Romances in the British Museum*), and is probably the one destined to gain general acceptance, though with important qualifications. The Courts of Love, and the extravagancies to which men and women lent themselves, are features of the Middle Ages that the historian has to reckon with, and the chivalric idea, even when allied to lunacy, no doubt exercised considerable influence over the ruling caste of Southern France. But the craze soon died out; the adoption of certain Albigensian tenets—upon which Mr. Rowbotham has an excellent chapter—brought upon them the wrath of Rome, and “the gay reign of love and the troubadours was over for ever.” It was a short life and a merry one, and the story of its not very edifying career has been well told in the little book before us.

“THE EARLY HISTORY OF THE TOWN AND PORT OF HEDON,” by J. B. BOYLE, F.S.A. (Simpkin, Marshall and Co.) This highly interesting little town of the East Riding, of which Leland says, “Truth is that when Hulle began to flourish Heddon decaied,” has at last met with a painstaking chronicler of its former greatness. Up till now all that was known of it in print were the seventy-seven pages of the second volume of Poulson’s careless and slipshod “History of Holderness.” The use that Poulson made of old records was altogether disastrous; he only concerned himself with those that were the most legible, and even those he utterly bungled in his translations. For instance, he renders *pro lavacione superpelliciorum* “for woolen surplices,” *reperta in trunco aperto* “discovered at the naked trunk,” and *pro lotacione vestimentorum* “for a lock for the vestibule.” In Mr. Boyle, however, Hedon has fortunately secured a most capable writer, who has proved himself to be a thorough master of early records, as well as a careful assimilator of the various facts that he has brought together. The volume is bulky, but there is not a superfluous paragraph in it. It ought to prove a delight to the intelligent residents of Holderness and the East Riding in general, and we can assure archæologists and ecclesiologists that there is so much of new matter and faithful transcripts of unique muniments that they will never grudge the expenditure which is necessary in order to place such a book upon their shelves. For over twenty-five years have we reviewed books of this description, and never before have we met with one of a like nature that has given us so much pleasure from cover to cover.

Hedon sprang into existence in the early Norman days, as a part of the large township of Preston, because of the convenience of here widening and deepening the channel of the stream that flowed into the Humber. The town obtained a charter in the time of Henry II., and possessed two, if not three, churches before the close of the twelfth century. The grand church of St. Augustine, the only one now standing, possesses architectural features that cannot be dated later than 1190. When a second artificial haven became necessary in the twelfth century for the increased shipping, a second great church, St. Nicholas, whose foundations can still be traced, was erected close to the new waters. The charters of the successive patron-kings of the borough of Hedon are ably epitomised, and its history elucidated from the local records. The section dealing with the port of Hedon is brimful of interest. It is made manifest that the wharfage room at the command of the Hedon merchants (taking only one side of the haven and canal) of the twelfth century was considerably more than a mile and a quarter in extent. This is a significant fact when we think of the small size of the early ships, and when we recollect that the whole length of the old harbour at Hull, which served for the commerce of that port up to 1775, was only 830 yards. The burgesses soon became wealthy enough to build and to support three great churches, St. Augustine's, St. Nicholas', and St. James'. Mr. Boyle is able to give us valuable information with regard to the two last, of which only the foundations remain, whilst the account of the noble fabric of St. Augustine's is altogether exceptional.

The wardens' accounts of St. Augustine's begin as early as 1371; the only earlier ones that have as yet been found and printed are those of St. Michael's, Bath, which begin in 1349. They supply the exact date of the erection of the present fine central tower, in the place of an older one, viz., 1427-1437; and also that of the font, which is of early Perpendicular design, 1372-3. An elaborate new reredos, with sixteen niches, was erected over the high altar in 1433, the artificer and his assistant working at it for forty-four days. The choir lamp, paschal candle, and rood loft serges are often mentioned, as well as wax for candles; but in a late account there is an entry of a penny paid "for tallo candills to set of height alter," the first instance that we have met with of tallow candles for altar use. Before the end of the fourteenth century, the church had its organs, and a clock is first mentioned in 1389 in the chamberlain's roll. In the account for 1408-9, there are two allusions to the library of the church, and in the middle of the fifteenth century there was a bookbinder at Preston who received five shillings for binding two psalters. In 1454, two chalices pertaining to the high altar were sold and exchanged for two other chalices to Edward Clough, goldsmith, of Lincoln.

The wardens' accounts of St. James' begin in 1379, and those of St. Nicholas' in 1395, but they are not so interesting as those of St. Augustine's.

The appendixes cover 250 pages and contain transcripts of the more important charters and inquisitions, mayor's, bailiff's, and chamberlain's accounts, wardens' and proctor's accounts, etc., etc. Over these the antiquary will pore with delight, nor will he despise the brief glossary of the more unusual terms.

SURREY ARCHÆOLOGICAL COLLECTIONS. Extra Volume I. Surrey Fines, Ric. I.—Hen. VII. This is a volume that is outside the province of the reviewer. Nothing but independent research at the Public Record Office would demonstrate its failings, its omissions, or its inaccuracies, and this we are quite unable to undertake. It seems to us to have been most carefully compiled, as it has also been most admirably reproduced. Under any circumstances it is an absolute necessity to Surrey archæologists, and the County Archæological Society may be congratulated upon having been able to issue so invaluable a volume by the courtesy of one of its members, Mr. Frank B. Lewis, who has also seen it through the press.

TRANSACTIONS OF THE SHROPSHIRE ARCHÆOLOGICAL SOCIETY. Second Series, Vol. VII., Part I. This part is made up of papers upon "The Members of Parliament for Ludlow," by Mr. H. T. Weyman—a nearly complete list, the lacunæ in which might, we think, have been supplied from the recent Parliamentary Return, which does not appear to have been used by the writer; "Whitchurch in the reign of Queen Elizabeth," by the Rev. H. B. Finch—a discursive paper based on two manorial rolls of the 40th and 42nd Eliz.; "Shropshire Topographical and Genealogical MSS. preserved in the Bodleian," ditto "in the William Salt Library at Stafford"—two useful lists; "An inventory taken at Park Hall in 1761, with a notice of the families of Powell, Charlton, and Kinchant," by Stanley Leighton, Esq., M.P., F.S.A. Park Hall, the residence of Mr. Wynne Corrie, is one of the finest timbered mansions in Shropshire. Mr. Leighton's paper is interesting, as affording a full list of the appointments of a gentleman's house more than a century ago; "Notes on the Church, Castle, and Parish of Shrawardine," by the Rev. J. E. Auden. The paper opens with the remark that "the name Shrawardine is derived from Shire-reeve-weorden, the castle of the shire-reeve or sheriff." This sounds suspiciously like popular etymology, and Mr. Auden's conjecture is not borne out by the early spellings of the name. We regret to say that neither it nor any of the subsequent observations contained in the long paper have the merit of

originality ; the whole is made up from Owen and Blakeway, Eyton ("transcribed verbatim et liberatim"), Gough, and other sources. We beg pardon, a few unimportant items have been extracted from the parish books. The archæological and ecclesiological account of the church is altogether inadequate.

THE GENTLEMAN'S MAGAZINE LIBRARY: "ENGLISH TOPOGRAPHY, PART V." and "ECCLESIOLOGY" each make handsome volumes of some 250 pages. We are glad to see that this admirable and carefully arranged series, under the editorship of the indefatigable Mr. Gomme, continues to flourish. Each volume is a complete record of the knowledge on its particular subject contained in the 234 volumes of the "Gentleman's Magazine." This division of Topography includes the counties of Hampshire, Herefordshire, Hertfordshire, and Huntingdonshire. Church history and family history are fully illustrated, particularly in Hampshire. In the volume that deals exclusively with ecclesiological subjects, the following useful sub-divisions are adopted:—Early Church Building, Church Interiors, and Church History.

LIST OF NEW PUBLICATIONS RECEIVED FOR NOTICE.

- BERNERS (DAME JULIANA).—"A Treatyse of Fysshynge wyth an Angle" (Facsimile Reproduction). (Elliot Stock.)
- BRUCE (J.).—"History of the Parish of Old Kilpatrick." (Glasgow: John Smith and Son.)
- CALAMY (E.).—"Cromwell's Soldiers' Bible." (Elliot Stock.)
- CHARLTON (O. J.).—"Portfolio of the Monumental Brass Society" (Newcastle-upon-Tyne.)
- CLODD (E.).—"Studies in Folk-Song and Popular Poetry." (Elliot Stock.)
- CRANAGE (D. H. S.).—"The Churches of Shropshire." (Wellington: Hobson and Co.)
- ELWORTHY (F. T.).—"The Evil Eye." (John Murray.)
- GILLOW (J.).—"Bibliographical Dictionary of English Catholics" (Vol. IV.) (Burns and Oates.)
- GRAHAM (R. C.).—"The Carved Stones of Islay." (Glasgow: James Maclehose.)
- MAJOR (A. F.).—"Songs and Sagas of the Norsemen." (David Nutt.)
- OWEN (Rev. ELIAS).—"The Works of the Rev. Griffith Edwards." (Elliot Stock.)
- QUILLER-COUCH (M. & L.).—"Ancient Holy Wells of Cornwall." (Chas. J. Clark.)
- SEEBOHM (F.).—"The Tribal System in Wales." (Longmans.)
- THORPE (M. & C.).—"London Church Staves." (Elliot Stock.)
- WORTH (R. N.).—"A History of Devonshire." (Elliot Stock.)

Antiquarian News Items & Comments.

CURRENT TOPICS OF THE DAY.

ON the 7th of May a congratulatory dinner was given at the Grand Hotel, Northumberland Avenue, to Prof. John Rhys, M.A., LL.D., on his appointment as Principal of Jesus College, Oxford, Sir John Williams, Bart., being the President. Amongst the company who were present to do honour to the great Celtic scholar were the Marquis of Bute, Lord Balfour of Burleigh, and a large number of distinguished men of light and leading.



Prof. Rhys has since then been elected a Fellow of the Society of Antiquaries, which will strengthen that body on a side that it was lamentably weak, judging from the few papers on Celtic subjects which have appeared in the *Archæologia*. It would have been thought that a man of Prof. Rhys' attainments would have been elected without a dissentient voice, yet such was not the case, for through the irony of fate two rude *pillers* were found ready to black-ball a learned pundit, a great part of whose life had been spent in deciphering the inscriptions on rude pillars. It is only a year or two ago that the President of the Society had to remonstrate with a certain section of the Fellows, who do their best to make it a distinction *not* to be an F.S.A. instead of gladly welcoming everyone genuinely interested in archæology.



The Senate of Aberdeen University have conferred the honorary degree of LL.D. on Miss Jane Harrison, lecturer on Greek art and mythology. We congratulate the University and the Doctor.



Mr. G. Lawrence Gomme, F.S.A., has recently been presented with a handsome coffee service in recognition of his work as President of the Folk Lore Society, of which he was also one of the original founders.



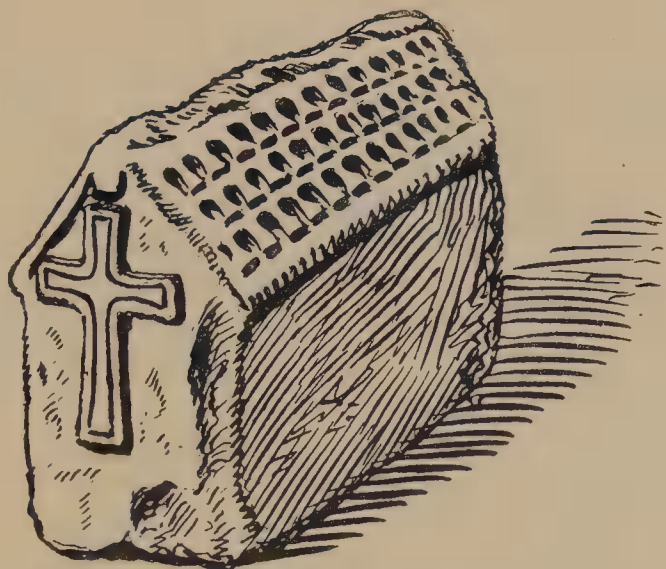
Old English and Continental Pewter forms the subject of a handbook which is being prepared by Mr. E. Guy Dawber and Mr. Langton Dennis (22, Buckingham Street, Adelphi). They will be very glad to receive any information concerning fine specimens of pewter work, especially such as are in private collections. Rubbings of the marks would be also welcome.



The author of the article "On Deneholes" in our last number desires to add that his remarks are intended to describe only the *Essex* Deneholes—a fact which he now thinks he has not brought out with sufficient clearness. Some of the Kentish Deneholes differ considerably from the Essex pits in their structure, and also probably in their age. The writers of the articles in the publications of the Essex Field Club referred to in the note on p. 82 were chiefly Messrs. T. V. Holmes, F.G.S., and William Cole. Through an error, for which the author is not responsible, the scale of the group of Deneholes given on p. 73 was given as "40 feet to 1 inch," which is incorrect.

RECENT DISCOVERIES AND EXPLORATIONS.

MR. ALEX. HUTCHESON, F.S.A. (Scot.), reports the discovery of what he calls "a curious Noah's-Ark-like stone," and a fragment of a plain Celtic cross, at St. Andrew's, N.B. These ancient relics were brought to light in the course of some recent excavations in Pend's Lane, close to the site of the Priory, which formerly stood on the south side of the Cathedral.



Coped Stone found at St. Andrew's, N.B.

The fragment of the cross is devoid of ornament, but has a bead moulding, or perhaps only an incised line, round the outside, and rounded hollows at the angles formed by the intersection of the arms; this latter feature being a marked characteristic of the crosses of the pre-Norman period in Scotland, Ireland, and Wales. The rounded hollows are mere cup-shaped depressions on the inner side of the bead or incised line, and do not affect the form of

the outline of the stone, which is that of a plain Latin cross. Only the top and two horizontal arms remain, the shaft being broken off.

The other stone in the shape of Noah's Ark (without the boat) belongs to the class of coped sepulchral monuments, of which there are numerous examples in Scotland and the north of England. The most common type of coped monuments is a body stone covering the whole length of the grave, and the central ridge is often higher in the middle than at the ends, in which case they are called recumbent "hog-backed" monuments. Many of these stones have beasts at the two ends, facing each other, and grasping the stone at each side with their paws. On the stones at Brompton, in Yorkshire, the beasts seem to be muzzled bears; and in the case of one of the stones at Govan, near Glasgow, the whole stone forms a single beast, the conventionalized roofing tiles being, perhaps, mistaken for the scaly hide of an animal. Three distinct ideas appear to underlie the design of the coped stones: (1) that of a small house, or a reliquary in the form of a house; (2) that of beasts, either singly or in pairs; and (3) that of a boat turned bottom upwards. It is probable that the first of these ideas was the original one, for the roofing tiles are always present, even when the zoomorphic features have assumed so much prominence that the form of the reliquary is almost lost. In some of the coped stones the architectural origin of the form is brought out still more clearly by the addition of arcading on the sides. This is particularly noticeable on the later examples, some of which are purely Norman in style, although the earlier ones are ornamented with interlaced work and key patterns of Hiberno-Saxon origin.

The coped stone at St. Andrew's is 3 ft. 9 ins. long. It has three rows of conventionalized roofing tiles on the sloping sides, and crosses in relief on each end. The ridge of the roof has been very much damaged. In size and shape it bears a striking resemblance to the so-called "Hedda's Tomb" in Peterborough Cathedral. In it we see the counterpart of the "wooden monument made like a dwelling-house," which Bede tells us covered the place of sepulture of St. Chad at Lichfield. St. Chad died in A.D. 672, and Bede further says that the tomb-shrine—as it evidently was—had "an opening in the wall, through which those who come for the sake of devotion are wont to put in their hand and take thence some dust, which, when they have put it in water and given it to sick beasts of burden, or men, to drink, the grievance of their infirmity being presently removed, they return to the joys of desired health." (*Ecc. Hist.*, bk. iv., ch. 3.)

According to the late Dr. Skene, the first church at St. Andrew's was founded by Angus, son of Fergus (A.D. 731-761), at the instigation of Acca, Bishop of Hexham. Whether this be so or not, the style of the ornament on the pre-Norman sculptured stones which have been found from time to

time at St. Andrew's is decidedly more Northumbrian than Pictish in character. This is specially the case with the great cross-shaft built into the east wall of the Cathedral. It is covered on the exposed face with the beautiful scroll foliage that is so common on the Northumbrian stones. The Noah's Ark shrine monument is another link rather with the north of England than with the land of Picts and Scots, and may quite possibly date nearly as far back as the time of Bishop Acca.



Mr. John Bruce, F.S.A. (Scot.) has forwarded for our inspection a photograph of a very fine series of cup-and-ring markings which he has discovered within the last few weeks on the Auchentorlie estate, between Old Kilpatrick and Dumbarton, N.B. Two other examples of pre-historic sculpture of this description in the same neighbourhood have been figured by Mr. Bruce in his "History of Old Kilpatrick" (Part 1, p. 23). One was found in 1887 by the Rev. Mr. Harvey, Duntocher, on a rock surface in a field to the south of Cochno House, two miles and a half north east of Old Kilpatrick; and the other in 1889 on two fragments from a dyke near the old farmhouse of Auchentorlie. The recent find is of much greater importance, as a rock surface measuring over 54 ft. by 23 ft. has been exposed, presenting a great variety of cups, many of them having several concentric rings and radial grooves. There is also an isolated boulder with cups upon it. The most curious of the whole group of markings is a set of six cups arranged symmetrically round a central cup, and the whole enclosed by a circular ring.

It is only within the last ten years or so that cup-markings have been observed in this part of Scotland. The locality possesses a peculiar interest from its proximity to the Roman wall and the ancient Celtic stronghold of Dumbarton. The cup-markings hitherto found have been on the slopes of the Kilpatrick Hills, which lie on the north bank of the Clyde below Glasgow, and are on the north side of the Roman wall. The sculptured rock at Auchentorlie occupies a prominent position amidst romantic mountainous surroundings. There can be little doubt that such rocks were held sacred, and specially selected on account of their peculiar positions. Even at the present day in Sweden offerings of pins, etc., are deposited in the cavities of cup-marked boulders, and we were informed by Dr. Phil. Bernhard Salin, of the National Museum at Stockholm, that he knew an instance where a peasant lass was tripping along through a wood, singing gaily; but as soon as she approached one of these stones her singing ceased, and she walked by in silence, with the same solemnity she would have observed in entering a church. The names given to the stones, such as *witch's stone* (in Scotland), *elfsten* (in Sweden), *heidenstein* (in Germany), are clear proof that the

inhabitants of the districts where they occur think there is something "wisht," or "uncanny" about them.

It is most probable that cup-markings are religious symbols of some kind, or that the cups were intended to hold offerings to propitiate the spirit of the place, in the same way that rag offerings are made in Corea and elsewhere in the East when going over a mountain pass. The fact that cup-markings are found in many cases associated with Bronze Age burials in Great Britain, and in connection with rock sculptures in Sweden, representing ships, weapons, symbols, etc., of the Bronze Age, gives some clue as to the probable period to which they belong.



During this spring Mr. Thurstan C. Peter, of Redruth, and Mr. Robert Burnard, of Plymouth, with the kind permission of Mr. Bassett, of Tehidy, have been exploring the hut circles on Carn Brea, near Redruth. These lie within the remains of a pre-historic fortress on the summit of the Carn. They have yielded a considerable number of flint arrowheads, scrapers, and flakes, some pottery and rubbings, or smoothing stones, mostly of fine grained elvan. A spindle whorl was also found in one of the circles. It is hoped that the results of these investigations will shortly be made public.

PRESERVATION OF ANCIENT MONUMENTS.

THE CAMBRIAN ARCHÆOLOGICAL ASSOCIATION has undertaken to raise a fund for preserving, photographing, and making a survey of the most perfect specimen of an ancient British fortress now remaining in this country at Treceiri, in Carnarvonshire. An influential committee has been appointed to superintend the work, and several subscriptions have been already received. Those who wish to contribute towards so laudable an object are requested to make their cheques payable to J. Lloyd Griffith, Esq., M.A., Treasurer of the Cambrian Archæological Association, Frondeg, Holyhead, N. Wales.

Treceiri was visited by the Cambrian Archæological Association and the Royal Society of Antiquaries of Ireland on the 18th of July, 1894, during the joint meeting of the two societies held at Carnarvon.

The fortress of Treceiri is situated a mile due west of the village of Llanaelhaiarn. The summit is reached by proceeding on foot a mile in a south-westerly direction along the road to Nevin and then striking off to the north-west up an ancient pathway over the mountain, so as to enter the fortress at the south-west end. Treceiri, or the Town of the Fortresses, is on the top of one of the three conical peaks of Yr Eifl. Seen from any point to the northward the three peaks appear to be in one straight line east and west. As a matter of fact, they are at three corners of a triangle. The

central and highest peak is 1,849 feet above the level of the sea; Treceiri, the next highest, is 1,591 feet above the sea, and lies due east of it between it and Llanaelhaiarn; and the third and lowest peak (1,458 feet above the sea) is situated to the north-west, within half a mile of the sea. The pre-historic fortress of Treceiri occupies the whole of the top of the mountain on which it stands. The ground plan is an irregular oval with its longer axis pointing north-east, and measuring roughly, according to the 6-inch ordnance map, 990 feet long by 370 feet wide.

The inner wall of Treceiri is regularly built of dry rubble, with a straight and almost perpendicular outer face. On the north-western side, where the wall is highest, there is a *chemin de ronde*, or *banquet*, for sentinels to keep guard upon, with the protection of the parapet. Near the sally-port the *banquet* is double. Where the wall is most perfect it measures fifteen feet in height and sixteen feet in width. The outer defences consist of low walls of rubble heaped up, not built. The whole of the interior of the fortress is filled with innumerable houses, both round, oval, and nearly square, arranged in groups. The walls are built of dry rubble, and are in some of the better preserved specimens as much as four feet high.

It would hardly be thought that in a civilized community it was possible that such a splendid specimen of a pre-historic city would be allowed to perish miserably, partly by neglect and partly by wanton injury. Yet stone by stone Treceiri is being gradually destroyed. If an object-lesson were required to show the utter inefficiency of the present Ancient Monuments Act, we have it here. The proprietor, Mr. R. H. Wood, F.G.S., of Rugby, applied to the Inspector of Ancient Monuments in order to have Treceiri scheduled under the Act, but he was politely informed that the Government (one of the richest in the world, *soit dit en passant*) could not afford to incur the expense involved. Tourists and others now amuse themselves by tearing down portions of the ramparts in order to erect small cairns of stones which utterly disfigure the sky-line as seen from below. If the monument were scheduled it would be possible to reward these Goths and Vandals suitably with the two months' hard labour they most richly deserve.

MEETINGS OF SOCIETIES.

THE Galway meeting of the ROYAL SOCIETY OF ANTIQUARIES OF IRELAND, full particulars of which were given in the April number of the *Reliquary*, will commence on Monday, the 8th of July. The sea trip from Belfast round the north of Ireland and the proposed excursion to the Aran Islands are likely to attract a larger number of visitors than usual. Such a splendid opportunity of seeing the most perfect specimens of early Irish architecture, both Pagan and Christian, is not likely to occur again for many years.

The forty-seventh annual general meeting of the SOMERSET ARCHÆOLOGICAL SOCIETY will be held at Bath on the 23rd of July and following days, under the Presidency of H. Duncan Skrine, Esq.



The meeting of the BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE is fixed for Wednesday, September 11th, and will take place this year at Ipswich. Prof. W. M. Flinders Petrie, D.C.L., is President of the Section of Anthropology, so that we may expect to hear more about the new race of people he has discovered in Egypt.



The ROYAL ARCHÆOLOGICAL INSTITUTE will meet at Scarborough under the Presidency of His Grace the Archbishop of York, from Tuesday, July 16th to 23rd. With Prof. W. Boyd Dawkins, F.R.S., as President of the Antiquarian Section, and Mr. C. H. Read, F.S.A., as Vice-President, some good work should be done. During the excursions visits will be made to Bridlington, Whitby, Beverley, Malton, Helmsley, Pickering, and Lastingham.



The CAMBRIAN ARCHÆOLOGICAL ASSOCIATION have been invited by the Royal Institution of Cornwall to hold their annual meeting at Launceston. The Presidency has been accepted by the Right Hon. Lord Halsbury, and it will take place during the second week in August. Launceston will no doubt make an excellent centre for exploration. The newly opened railway to Camelford now gives easy access to Tintagel and the magnificent sea scenery of North Cornwall. A day will be spent in examining the pre-historic remains on Dartmoor, under the guidance of Mr. R. Burnard, and it is hoped that it will be possible to reach Grimspound, which has been lately explored by a committee of experts belonging to the Devonshire Association. Several early Christian inscribed stones and crosses will be amongst the objects visited.



The BRITISH ARCHÆOLOGICAL ASSOCIATION will meet at Stoke-upon-Trent, Monday, August 12th to 17th, the Duke of Sutherland being the President. The programme is an attractive one, and includes visits to Trentham, Leek, Lichfield, Hawkstone, Croxden Abbey, and Ilam. We notice that a leader has been appointed to take charge and "personally conduct" each day's excursion—an excellent idea, well worthy of imitation. We are afraid that some of the free lunchers will not patronise the Ilam day when they learn from the programme that they are only to have "snacks" at the Isaac Walton Hotel, Dovedale.





CHURCH OF STA. MARIA DEI MIRACOLI, VENICE.



The Reliquary
&
Illustrated Archæologist.

OCTOBER, 1895.

The Church of Sta. Maria dei Miracoli,
Venice.



THE architects of the early Renaissance buildings in Venice were strongly influenced by the designs of their Byzantine predecessors, a sufficient number of specimens of whose work still remain to enable us to form some conception of the beauty of the earlier city, but in the fifteenth century these specimens must have existed in greater numbers and have been in more perfect condition than at present.

The tendency towards a return in taste to the early local work is in nothing more conspicuous than in the method adopted for wall ornamentation by the use of incrustated marbles, and in the employment of ornamental circles in interlacing bands enclosing inlaid blocks of coloured marbles, serpentine and porphyry, and frequently, in the arrangement of ornament borrowed from life, of birds and beasts.

Inspired by the study of Classic works, the architects still retained their freedom. While taking these as their models, they breathed into their designs the freedom and grace of the modern spirit. In no way slaves to tradition, though returning to Classic forms, they treated their buildings in a manner unknown to the ancients, allowing themselves to be fully influenced by the works of their own city. These early Venetian Renaissance buildings differ in their lightness, freedom, and happiness from those of the stern, severe, massive, fortified work of their sister city, Florence.

The most beautiful building of this period in Venice, and to the study of which I have devoted much time, is the small church of Sta. Maria dei Miracoli. It was erected from the designs and under



Fig. 1.—Plan of the Church of Sta. Maria dei Miracoli, Venice.

the care of Pietro Lombardo between the years 1480 and 1489. The plan (fig. 1) is that of an aisleless church, with a fine flight of stairs ascending from the nave to a raised choir and the chapel of the sanctuary. Beneath the raised portion of the church is the sacristy. The façade is terminated with a semi-circular pediment, which follows the curve of the nave roof. A segmental coffered barrel-ceiling, springing from the same level, but not following the curve of the external roof, having its crown kept at somewhat a lower level, covers the church.

The chapel of the sanctuary is crowned by a dome raised on a drum. This, together with a stair-turret, may be seen in the accompanying view (frontispiece) taken from the opposite side of a canal, which washes one side of the church. The principal entrance is in the centre of the façade. A gallery is placed at this end of the church supported on two carved pillars.

Between 1880 and 1887 the church underwent a process of restoration. Professor Aitchison, A.R.A., in a recent Academy lecture,

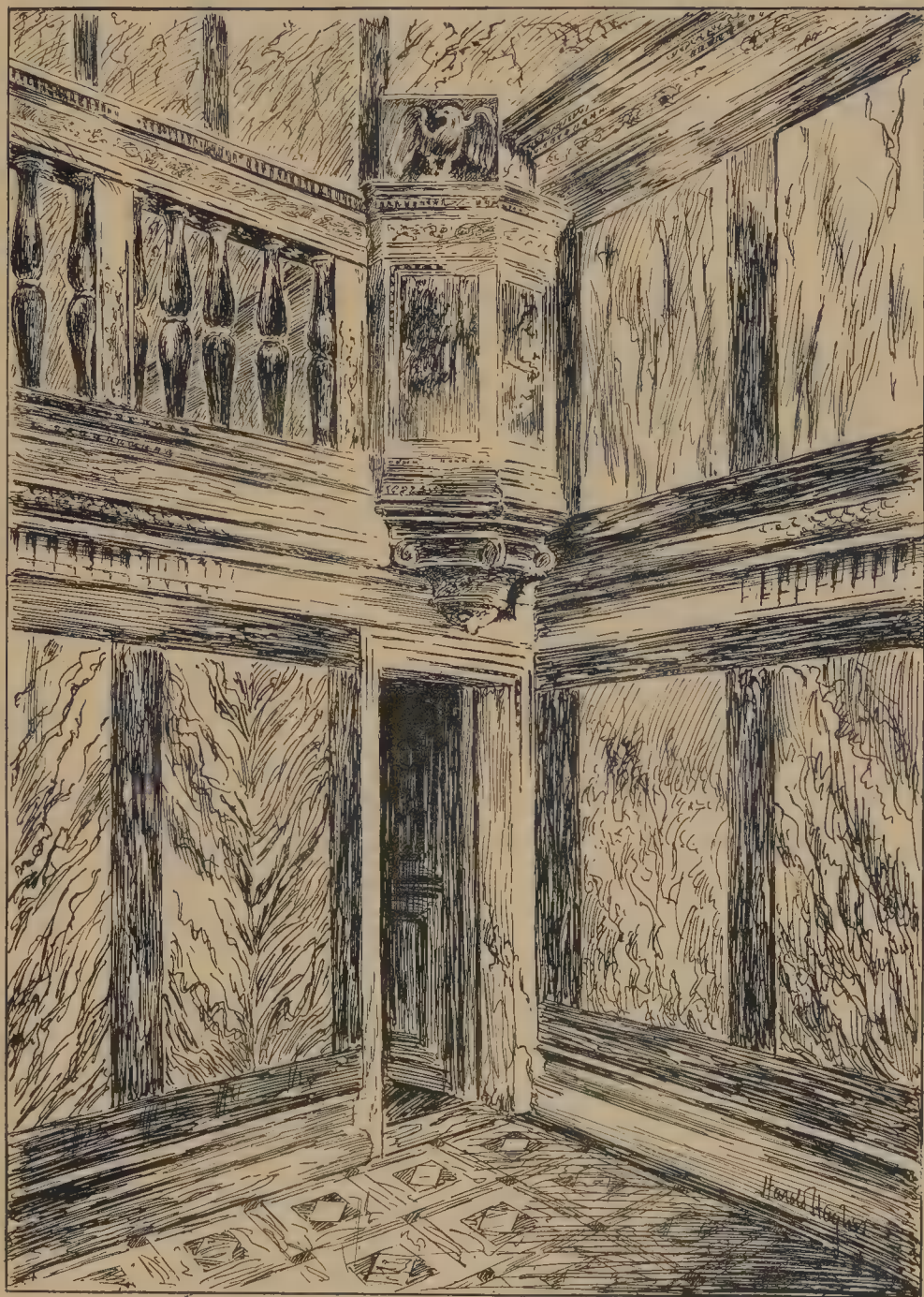


Fig. 2.—Choir-Screen and Ambo in the Church of Sta. Maria dei Miracoli, Venice.

recalls its former appearance when he first saw it. To quote his words, "it was as lovely in colour as its carved marble was beautiful

in form, and all the church trappings and banners were still there, as well as the later additions to the church, which, if not quite in accordance with the structure, added to its picturesqueness. I saw it long before it had been cleared out, the additions and trappings removed, the marble scraped and the ceiling repainted with the finest colours."¹

A sketch of the church, taken before the "restoration," by Mr. Gerald Horsley, shows the building with nave altars on either side the commencement of the fine flight of steps, and many of the trappings described by Professor Aitchison.²

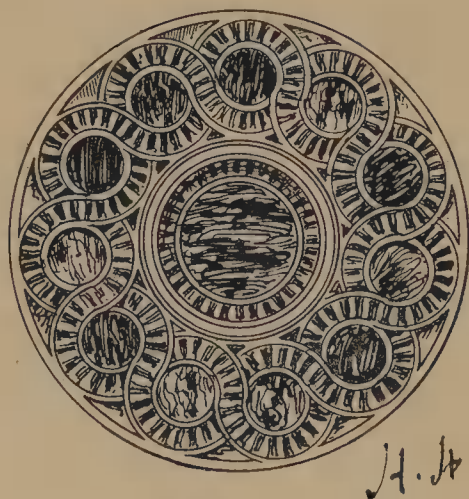


Fig. 3.—Inlaid Marbles in semi-circular pediment of façade of Sta. Maria dei Miracoli, Venice.

The church is entirely incrustated with marble externally and internally. The semi-circular pediment of the façade is treated with one large circular window and three smaller ones around it, one above and one at either side, corresponding to the three upper limbs of a cross, and between these two groups of circular inlaid coloured marbles with interlacing bands. A drawing of one group is here given (fig. 3). Groups of inlaid circles, almost identical in design,

but with twelve outer enclosing circles, instead of eleven as in this example, adorn the walls of the Palazzo Dario, to the erection of which the date 1486 has been assigned.

The design of the whole church is governed by a strict sense of simplicity. The idea of the general scheme of the treatment of the exterior can be obtained from the view of the sanctuary chapel (frontispiece), and a notion, of the lower part at least, of that of the interior from the sketch of the balustraded screen and ambo (fig. 2). An external order, with pilasters, architrave, frieze, and cornice, is carried round the church, surmounted by a second order with semi-circular arches. Above this order is the crowning cornice, from which the semi-circular pediment of the façade and three pediments of the

¹ *Builder*, February 23rd, 1895, p. 138.

² Architectural Association Sketch Book, New Series, vol. xii.

same form to the walls of the chapel of the sanctuary spring. The walls of this chapel are continued up, square in plan, to the level



Fig. 4.—Carving from plinth supporting Pedestal of Sanctuary Arch.



Fig. 5.—Carving of Balustrade in front of Choir Stalls.
Church of Sta. Maria dei Miracoli, Venice.

of the crown of the pediments, at which level the circular drum of the dome starts abruptly, no attempt being made to blend the square and circular plans together. The windows have semi-circular heads.

The sculpture and carving, within and without, reveal to us an exceeding wealth of imagination and fancy, of grace and happiness. The ancient and modern spirits seem to have combined. The carving of the friezes, pilasters, capitals, bands, pedestals, arches, etc., abounds



Fig. 6.—The Angel of the Annunciation.
Church of Sta. Maria dei Miracoli, Venice.

in an ever-varying series of forms—of forms human, of children, of half human half animal, half animal half foliage, of foliage of the most graceful forms, of birds and beasts, some the outcome of a strange fancy, and in some few instances of articles of refined manufacture, of vases, helmets, and shields.

An example taken from a series of children and other figures adorning the plinths supporting the pedestals of the sanctuary arch is here given (fig. 4), and a specimen of the running foliage to the balustrade (fig. 5) above the flight of steps in front of the choir stalls. The child holds what appears to be a fruit in one hand; the position of the other and the expression of the face tell their tale. The foliage is treated with great freedom. With all its wealth, the ornament is kept subordinate to the design. Simplicity is maintained throughout; nothing is overstrained. The ornament is strictly confined to important features. Defects there are, and none greater than that much of the ornament appears meaningless. Supporting, as it were, the plinth carrying the sanctuary arch, we have the marble worked into the form of a cushion, most elaborate, which seems to offend all our ideas of appropriateness. Again, we have heads of infant angels, worked with most consummate skill, attached by their hair to foliage.

The marble balusters of the screen at either side of the stairs leading to the chapel of the sanctuary, and returning on either side to the ambos, reveal to us a most delicate appreciation of form not to be met with in work of a later date.

Half figures of the Virgin, the Angel of the Annunciation, S. Francis and S. Chiara, are placed on the terminations and return angles of this balustraded screen. The illustration here given is of the Angel of the Annunciation (fig. 6). The figures are worked with great freedom and refinement.

Before leaving our subject, notice should especially be taken of the great breadth of treatment maintained throughout the building. The internal walls are incrustated with marble, large surfaces of slabs are separated by narrower bands of a different and darker colour.

HAROLD HUGHES.



Some Hebridean Antiquities.



ON the slope of a peat moor near the northern extremity of Lewis, facing the Atlantic, there stands a great unhewn monolith of grey gneiss, locally known as *Clach an Truiseil*, or the Trooshel Stone.¹ Martin, writing in or about 1703, says that "the Thrushel Stone is above 20 ft. high, and almost as much in breadth." By "breadth" he means girth, for its greatest girth at about 3 ft. from the ground is 16 ft., according to measurements with which I have been favoured by the Rev. Malcolm MacPhail, Kilmartin, Lochgilphead, who also states the height of the stone to be 18 ft. 9 ins. The photograph here reproduced (fig. 1) is taken from the west, and shows the narrowest side of the pillar, which presents a broad face to north and south. Viewed from the south, it has a pretty close resemblance to the menhir of Kerloaz, as figured in Forbes-Leslie's "Early Races of Scotland" (Vol. II., title-page). Like the Breton menhir, too, this Hebridean stone may have been devoted to "a species



Fig. 1.—Clach an Truiseil, Lewis.

¹ Its exact situation is close to the crofting hamlet of Siadeir Uarach, about two miles north-east of the parish church of Barvas, and twelve miles north-west of Stornoway.

of obscene worship," as, indeed, its name implies.¹ The latest known ceremony in connection with it, however, seems to have been the recitation of the "Lay of the Truiseil Stone," obtained by Mr. MacPhail from an old Lewis-man in 1867, and printed by Campbell of Islay in his *Leabhar na Feinne*.²

Whatever may have been the original use of the *Clach an Truiseil*, it is noteworthy as being the largest pillar-stone in Scotland.³ The three at Lundin, in Fife, here reproduced (fig. 2), are about 18 ft. in height, while the tallest at Stennis, Orkney, and in the famous Callernish group, Lewis, do not exceed 17 ft. It is true that there is a prostrate stone at Stennis which measures 19 ft. in length, but



Fig. 2.—The Standing Stones of Lundin, Fifeshire.

if the stone were set on end the portion necessarily sunk under ground⁴ would reduce the apparent height to something less than that of the *Clach an Truiseil*.

Of the principal group at Callernish, near the head of Loch Roag, Lewis, or rather of the central portion of that group, a view

¹ Compare note 1, p. 262, vol. i., of Forbes-Leslie's book, with the signification of Gaelic *truiseil* and *truisealadh*.

² London: Spottiswoode and Co., 1872, pp. 202-3.

³ That is to say, of the unsculptured class. The sculptured monolith of "Sueno's Stone, at Forres, stands 23 ft. above ground.

⁴ In a recent work (Douglas, Edinburgh, 1894), Miss MacLagan contends that pillar-stones were not planted in the ground, but merely rested on the surface. The above statement, however, would still hold, even if one only allowed for the sinking caused by the weight of the stone.



Fig. 3.—Standing Stones of Callernish, Lewis (Central Group).
(From a Photograph by Messrs. G. W. Wilson, of Aberdeen, No. 6282.)

is here given (fig. 3). The large stone in the centre is the one spoken of above as 17 ft. in height. Instructive as this view is, it does not convey a proper idea of the extent of the group, or of its outline, which is roughly cruciform. The earliest delineation is, I think, the ground-plan given by Martin in his "Description" (1703); and it is so intensely mathematical as to be untrue. With regard to this "Heathen Temple," as he calls it, Martin says:—"I enquir'd of the Inhabitants what Tradition they had from their Ancestors concerning these Stones? and they told me, it was a place appointed for Worship in the time of Heathenism, and that the Chief *Druid* or Priest stood near the big Stone in the center, from whence he address'd himself to the People that surrounded him." As Martin tells us, however, that certain pillar-stones in North Uist were erected "to amuse Invaders," his information is not necessarily correct. Even in describing this Callernish group he makes the mistake of giving the central stone a height of only thirteen feet; although his statement that it is "shap'd like the Rudder of a ship" is not so much amiss. But modern antiquaries will prefer to take their measurements from such a description as that given by Dr. Anderson in his "Scotland in Pagan Times" (1886, pp. 119-122).

In connection with a small chambered cairn beside the central stone, uncovered in 1858, and of which the vestiges may be discerned at the back of the man in the present picture, Dr. Anderson explains his views on the subject of "stone-settings." "Chambered cairns," he observes, "are occasionally encircled by stone settings or circles of standing stones," the cairn being generally "the principal object, and the stone circle its subordinate adjunct"; but "in this instance at Callernish we have to do with a composite structure which is principally a stone setting, that is, a structure in which the idea of the cairn has given way to the idea of the circle." Of those cairns in which the stone circle is only a "subordinate adjunct," there are many specimens in the Hebrides, where they are generally called "barps." According to McAlpine, *barp* signifies "a conical heap of stones, supposed to be memorials of the dead." The specimen here shown (fig. 4) is Dùn Bharpa (*pron.* Doon Varpa), in the island of Barra; and, like nearly all antiquarian remains, it is in a very shattered and tumbled condition. Three of the upright stones which form its setting are, however, discernible in the picture.

Dùn Bharpa is situated 500 feet above the sea, on the top of a ridge which slopes from it to north and south on either side. It is roughly circular, with a circumference at the base of somewhere about 300 ft. The upright stone on the right hand of the view, which is taken from the south-west, is 5 ft. high. On the summit of the barp there are two recumbent monoliths, of which the larger is 10 ft. 4 ins. long, with a breadth of 5 ft. 9 ins. at the base.

These had evidently been once erect, as in the case of a smaller barp (Cor-a-dee¹), a little to the south-east of Dùn Bharpa, which is surmounted by several upright stones. On the tumbled surface of Dùn Bharpa there are a number of hollows, which



Fig. 4.—Dùn Bharpa, Barra.

may be partly the result of amateur excavation, but which appear also to have been originally small built cavities.

Among many other Hebridean barps is that of Barpa Langass, in North Uist. It stands near the north-western base of Ben Langass, a small hill of 296 ft., and overlooks a loch which takes its name from it (Loch a' Bharpa). On the east side of the barp, a few feet up from the base, there is a rude doorway, 1 ft. 8 ins. high by 2 ft. 10 ins. wide. This is the entrance to a narrow passage going into the heart of the cairn for about 20 ft., and widening out

¹(?) *Cora-digh*. It is situated at the foot of Cora-Bheinn.

considerably at the inner end. The roof, composed of immense slabs, nowhere rises above 4 ft. The walls, which are unmortared, are quite perpendicular, and do not converge as they ascend, as is usual in buildings of this general class. As in the Barra cairn just described, Barpa Langass has a "setting" of upright stones at intervals along its base.

The two most striking antiquarian features of the Hebrides are found in the main island, and in one particular part of it. Not far from the famous stones of Callernish stands the ruin of the equally



Fig. 5.—The Doon of Carloway. Exterior view from the east.

notable Doon of Carloway, or, in the Gaelic, *Dùn Charlobhaidh*. As is well known, the "doon" of the Hebrides and the West Highlands is, in a great number of cases, identical with the "broch," "brough," or "burgh" of North-Eastern Scotland; but one is apt to fall in with the local terminology, although this weakness tends to confusion. Both terms, indeed, are quite arbitrary when restricted to such buildings as the Doon of Carloway, because both are capable of and actually receive a much wider application. In this instance, however, "doon" is used specially to denote that peculiar kind of

structure with which most archæologists are familiar under the name of "broch."

An exterior view of the Doon of Carloway has been used by Mr. Gilbert Goudie to illustrate his paper on the "Excavation of a Pictish Tower in Shetland," in *The Illustrated Archæologist* for December, 1893. Mr. Goudie's view shows the eastern exterior, the highest portion now remaining of the tower; and a representation from that point of view is given on previous page (fig. 5). Another view, from the opposite or western side, showing the interior of the



Fig. 6.—Doon Carloway. Interior View from the West.

doon, is also given (fig. 6),¹ and it may fitly be compared with the interior view of the Glenelg tower in Mr. Goudie's paper (*op. cit.*, p. 139), or with the similar interiors represented in Dr. Anderson's "Iron Age," pp. 178 and 182.

The entrance passage, which is next to the spectator in this latter picture, is on the north-west side of the tower, and faces the sea. The doorway is 3 ft. 8 ins. high by 3 ft. broad. The wall

¹ This also is by Messrs. Wilson, of Aberdeen, No. 7014. It may be added that the kodak of the present writer is responsible for all the illustrations except those of Callernish, Carloway, and Lundin.

of the tower being 10 ft. 6 ins. thick, as measured by me at one point, this gives approximately the length of the entrance passage. As one goes in, however, one sees a small doorway, 2 ft. square, on the right-hand side of the passage. This leads into a chamber or "guard-cell," 4 ft. high and 9 ft. long, counting from its inner end to its exit.

The circular court forming the interior of the Doon is so heaped up with the *débris* of the fallen walls that the ground cannot be seen. On the opposite side of the court from the entrance passage is the door which admits one within the hollow walls—the great feature of



Fig. 7.—Dùn Torquil, North Uist, as seen from Causeway.

the brochs. And above this door are the windows, one above another, very clearly visible in the present illustrations. Round and round, inside the great twin wall, winds (or used to wind) the connecting passage, ascending storey by storey. From the highest point to the "sunk flat" there are six storeys still attainable, ruinous though the building is; and the measurements of these, as obtained by myself, are as follows:—Topmost storey, 2 ft. 2 ins. high by 1 ft. 1 in. wide; second storey (counting downwards), ditto; third storey, 5 ft. high by 2 ft. wide; fourth storey, 4 ft. 8 ins. to 4 ft. 11 ins. high by 2 ft. 9 ins. wide; fifth storey, 2 ft. high by 3 ft. wide—this storey terminating in a chamber on the north side. Below this fifth

storey there is a basement flat, which has a height (or depth) of two feet, but it is choked with rubbish, and impassable. What with the rickety and shattered condition of the whole structure, and the consequent contraction at various points, the enquiring antiquary will find the task of exploration somewhat difficult. Moreover, even in their original state, the dimensions of these galleries consist very well with the tradition which I found current in Glenelg as to the brochs there, that their inhabitants were a race of "little dwarfs" (*troichean beaga*). Indeed, the tradition would



Fig. 8.—Entrance to one of the Mural Chambers in Dùn Torquil.

fit in much better with the Doon of Carloway than with the Glenelg brochs, for the galleries of the latter are quite spacious and lofty.

It is enough to break the heart of an antiquary to wander about the Hebrides and see again and again the sites of what were once doons now only represented by a tumbled heap of stones, and sometimes not even by that. At Bragair, some eight miles north-east of the Carloway doon, there is the wreck of one visible on its little islet, in a small loch, of which the highest portion is not much above a man's height, and yet I was informed that it was almost or quite as high as the one at Carloway only thirty years ago. Not unlike the Bragair specimen, but in slightly better preservation, is Dùn Torquil, the subject of the three next illustrations. It stands on a little island

in a loch (thence *Loch au Dùin*), a mile or so to the south-east of Trumisgarry, in North Uist, and, like all those islet-doons, it is approached by a causeway of large stones, almost flush with the water. The first view (fig. 7) shows it as one leaves the causeway and approaches the entrance, and the two others (figs. 8 and 9) represent two of the still visible chambers in its wall, the stones hairy with lichen. If one had never seen better specimens of the doons, such as those of Carloway and Glenelg, or, best of all, the Broch of Mousa, one would hardly be able to form an idea of the original design



Fig. 9.—Mural Chamber, Dùn Torquil, with occupant emerging.

from existing ruins such as this. And yet even this fragment is in good preservation compared to scores of others.

Of all the antiquarian remains which the present writer has seen in the Hebrides, only those of Carloway and Callernish are under the shield of the Ancient Monuments Protection Act. For the others it is almost "too late a week"; still, something might yet be done.

About half way between Port of Ness and the Butt of Lewis there is a high rocky islet lying close to the eastern coast, and only separated from it by a deep, narrow chasm, out of which the tide recedes at low water. At the present day the chief attraction of the

place is a well situated on the landward side of the chasm, whose waters are said to possess the virtue of curing toothache. But in former times this insulated rock has been a place of strength and of refuge. The view here shown is from a photograph taken from the edge of the steep bank or cliff on the mainland looking across the narrow chasm, and it shows the south-eastern surface of the island, about one half of the whole. The heap of stones on the highest point is the ruin of the structure which apparently gave the island its

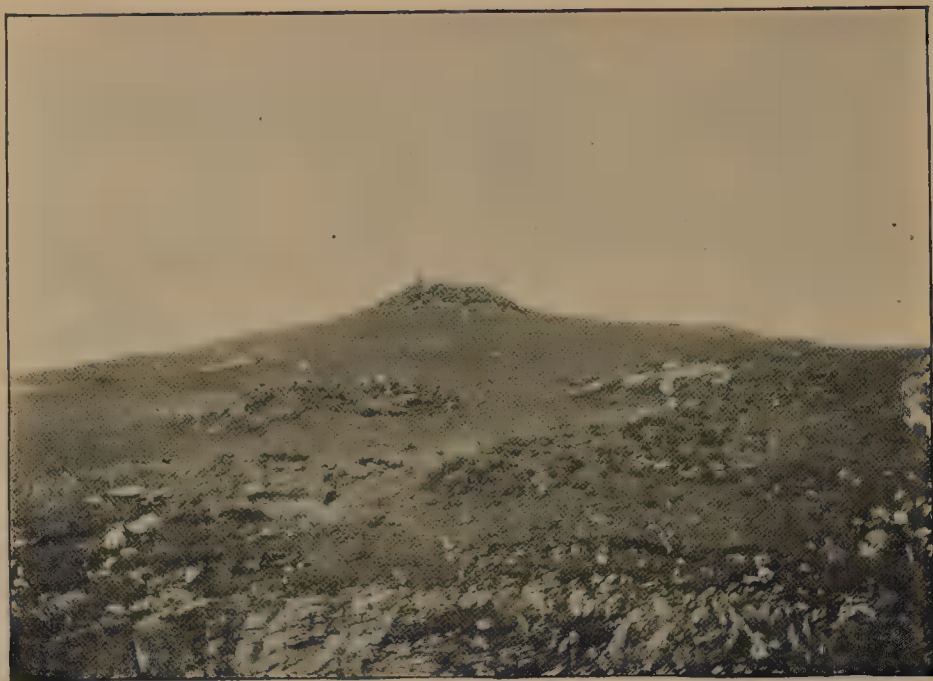


Fig. 10.—Dùn Eiseinn, Lewis.

name, Dùn Eiseinn. But besides it, there are vestiges of other works, dimly visible in the picture, near the edge of the cliff. These appear to have been ramparts and dwellings. There is, moreover, about half way on the hither side of the *dùn*,¹ a long oval depression, artificially dammed up on the seaward side, where the ground falls slightly, which has evidently been used as a tank for storing rain water. The tradition is that the people who inhabited this rocky fastness were at war with the people of the main island; and it certainly would not be an easy matter to climb up the steep rocks that gird the islet in the face of the defenders' missiles. It is further

¹ In the case of Dùn Eiseinn, the word *dùn* is used in a general sense.

stated that the people of Dùn Eiseinn had a little boat which, when they returned to their island home, they drew up a steep rock face (on the right hand of the spectator in the present picture, but on the seaward side). In looking at the rock one is apt to doubt the possibility of this, until one remembers that the common boats of the Hebrides were mere skin-covered frames, and perfectly light.

Not much can be made of the main structure, so ruinous is it. Its greatest height, taken from the lowest extremity of the outside



Fig. 11. —Ruined Earth-House, Usinish, South Uist.

base, is not 10 ft. The ground plan shows a rough square externally, 22 ft. 4 ins. long by 18 ft. broad, with an oval chamber inside, all of rough, unmortared stones. This chamber is about 6 ft. 4 ins. by 3 ft. 11 ins. Its inner walls only rise to a height of 2 ft. 9 ins., and as they show a tendency to converge as they rise, they probably once met in a "cyclopean arch" at a height of 4 ft. or 4 ft. 6 ins. As will be seen from the figures, the walls are very thick,¹

¹ The *total* length and breadth, however, are probably much in excess of the original dimensions, owing to the fact that the present measurement includes the *débris* on the outside.

and in two places at the E.S.E. side (right hand of spectator) there are indications of mural chambers.

The next picture (fig. 11) represents a ruined "earth-house,"

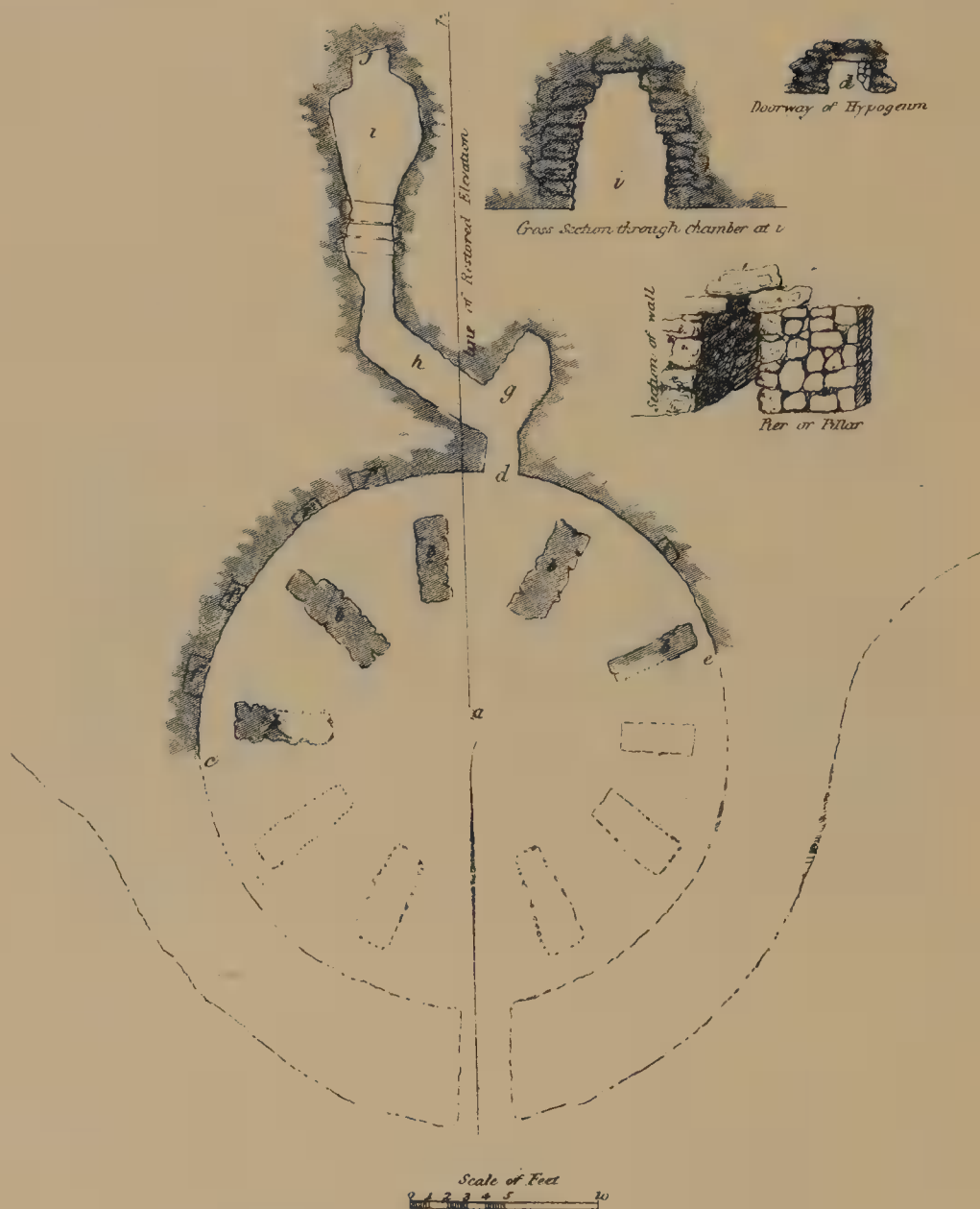


Fig. 12.—Ground Plan of Ruined Earth-House, Usinish, South Uist.

situated on a wild hillside in South Uist, on the northern slope of Glen Usinish, looking down upon Usinish Bay. The figures of the two boatmen (one of them a lad of seventeen, and the other a man

of about 5 ft. 8 ins.), give one a tolerably good idea of the scale ; but the structure was very carefully measured by the late Captain Thomas, R.N., when it was in somewhat better preservation than now. The drawings which he made, showing the probable appearance of the place when complete, are also here reproduced (figs. 12 and 13); and the following written description¹ helps one still farther to a true conception of the nature of this building :—

“The bo'h [Gaelic *both*], or Pict's house . . . that I am about to describe . . . is more than half destroyed, but there is quite enough remaining to make out the whole design. On a small, flattish terrace, where the hill sloped steeply, an area had been cleared by digging away the bank, so that the wall of the house, for nearly half its circumference, was the side of the hill faced with stone, while the other side of the house, for it was almost gone, was built up from the ground. There are the usual niches (*f*) in the wall, which was four feet high. The interior of the house was circular, and twenty-eight feet in diameter. Within the area were pillars, or rather piers (*b, b, b*), formed of blocks of dry stone masonry, raised distinct from the wall, and radiating from the centre of the house. These piers were



Fig. 13.—Restored Elevation (on line *a, b*) of Earth-House at Usinish, South Uist.

about four feet high, four feet to six feet long, and a foot and a half to two feet broad, and there was a passage of from one foot to two feet in width between the wall and them. There were five piers remaining, and five more would complete the suite. These piers were evidently intended to lessen the space to be covered by overlapping ; for while the breadth of the house is twenty-eight feet, the central dome, or beehive, had by this means only fifteen feet to span. So much of the roofing remained as to cover the spaces between the innermost piers, showing the method by which the roof was formed. The inner wall of the house is four feet high. From the top a lintel or broad stone commonly reached to the nearest pier ; a single stone (architrave) connected the outer ends of two piers, by which an irregular four-sided base (or bay) was formed, from whence a beehive dome was raised by three or four courses of stone. A larger dome rising from the inner ends of the piers covered the central space. . . . There were no remains of the original doorway, but I have shown where I suppose it to have been by dotted lines. The hypogeum, or subterranean gallery is on a level with the floor, pierced towards the hill, and is entered by a very small doorway (*d*), so low, indeed, that I supposed it to be partly blocked up by dirt, until we found the foundation on the native rock. It is but eighteen inches high, and two feet broad, so that a

¹ Contributed by Capt. Thomas to the *Proceedings of the Society of Antiquaries of Scotland*, vol. vii., pp. 173-4.

very stout or large man could not get in. The doorway is short (two feet), and at once the height rises to five feet inside, or thereabouts."

It may be added, in explanation of the photograph here shown of this place, that the old man is standing at the entrance to the "hypogeum" just described, marked *d* on ground plan, and that between him and the lad may be seen the remains of one of the "piers or pillars" which formerly supported the roof of the circular portion.



Fig. 14.—Chisamul Castle, Barra. View from the Pier at Castlebay.

Many such souterrains formerly existed in the Hebrides, and there are still a good many to be seen, though often choked with sand and earth. Sometimes they are hopelessly ruined, as in the case of the one at *Drùm a' doch*, near Caolas, North Uist. This earth-house, which was of considerable extent, is now an utter wreck, most of the stones having been used within recent years to build a wall in the neighbourhood.

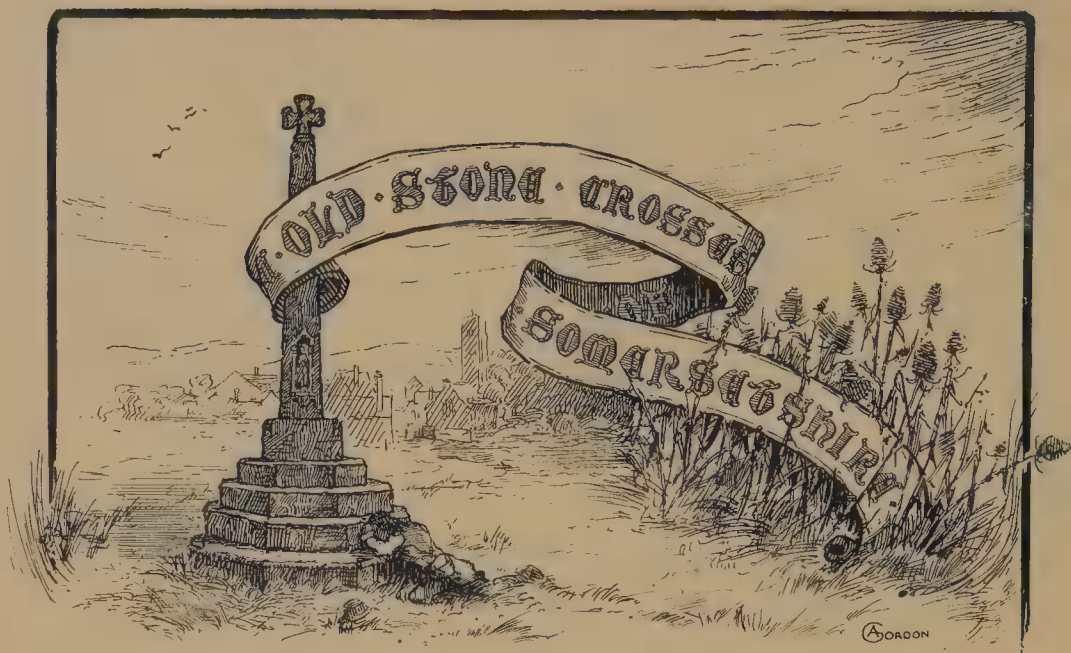
The last picture represents a building of a much less archaic order—the ruined castle of Chisamul (or Kisimul), which is situated on a small rock in Castle Bay, at the south-east end of the island of Barra. "It is a building of hexagonal form, strongly built, with a wall above

thirty feet high, and anchorage for small vessels on every side of it." This was formerly the seat of the MacNeills of Barra, who appear to have indulged in piracy to a considerable extent, one of them having captured an English ship during the reign of Queen Elizabeth, while another seized a vessel of Bordeaux at about the same period. For both of these offences, however, the MacNeills were duly tried at Edinburgh, and on the first occasion the chief suffered the temporary loss of his estate.¹

DAVID MACRITCHIE.



¹ Keltie's *Scottish Highlands*, new edition, vol. iii., p. 164.



PART I.



THE study of the Old Stone Crosses of Somersetshire offers a rich field for the archæologist. Carrying the mind back as they do to the stirring times of the fourteenth and fifteenth centuries, and to the still remoter periods of the eighth and ninth, they throw over it that peculiar glamour of romance inseparable from the associations of antiquities which tend to suggest the people's habits, customs, and modes of thought.

See yonder friar, with bared head and sandalled feet, as he stands on the well-worn steps of the cross on market day, haranguing the populace, now pointing, it may be, to the carven skull on the shaft above him, and moralising on the vanity of human life, and, anon, naïvely touching his alms purse, he descants to the people on the timely benefits likely to accrue to their souls by a liberal support of his particular religious house.

Or look upon this picture in the bloody times of Monmouth. Here hangs the victim of a double-dyed villainous judge. For some simple kindly act to a persecuted Puritan this humble Somerset peasant has found his cross in very deed.

See this wayside column; at its base kneels the returning and, let us hope, repentant prodigal imploring silently the pardon and protection of his patron saint, St. John.

Or turn aside to this simple upright shaft, built across a flowing stream. Here the bewitched of evil spirits could rest in peace, for running water was the demon's bane.

There are over two hundred old crosses in Somerset, but as many of them are the same in general appearance, especially fifteenth century work, I shall consider only a few typical examples, selected for their historic interest or artistic value.

It is worthy of notice that the south-west of England is remarkably rich in mediæval crosses in comparison with other parts of the country. Excepting the St. Eleanor crosses, there are probably no erections of this kind of any importance now remaining in the Midland, Eastern, and Northern counties.

The earliest relics of crosses found in Somerset are Saxon, and date back to the eighth century, and from that period till the earlier part of the sixteenth the wonderful series is continued. The rapid progress of religion and the consequent erection of many beautiful churches, especially in the fifteenth century, rendered the uses to which the crosses were often put obsolete.

The various crosses may be broadly classified thus:—

- I.—The Market and Village Crosses.
- II.—The Churchyard Crosses.
- III.—The Wayside and Water Crosses.
- IV.—The Manorial or Boundary Crosses.

I.—THE MARKET AND VILLAGE CROSSES.—The earliest market crosses were simple in shape, merely consisting of a pillar placed on steps. Later, they were of greater height, and had niches for sculptured figures. Later still, they were nearly always enclosed, forming a kind of penthouse (usually octagonally shaped), probably for climatical reasons, as at Glastonbury, Wells, Bridgwater, Somerton, Taunton, Chard, Milverton, Shepton Mallet, Cheddar, Axbridge, Nether Stowey, Dunster, South Petherton, Banwell, and Bruton.

Occasionally in these inclosed crosses there is an overhead chamber, as at Milverton and Dunster. It is not clear what this was originally intended for. Where very small it may have been a muniment room, but being generally a result of the construction it was likely enough used simply as a storing place for market appurtenances.

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These crosses, which were erected generally by the religious houses, served various purposes, but were chiefly for the collection of market dues and preaching from. In many cases by Royal edict the right of receiving the market tolls was granted to monastic bodies, particularly where markets or fairs were held within church territory. This levy augmented very substantially the monastic funds, and would amply repay the monks for the expense and care bestowed on these erections. Sometimes they are called "Weeping" or "Penance" Crosses. It is said that for certain offences, mostly of a religious nature, persons had to walk to the cross barefooted

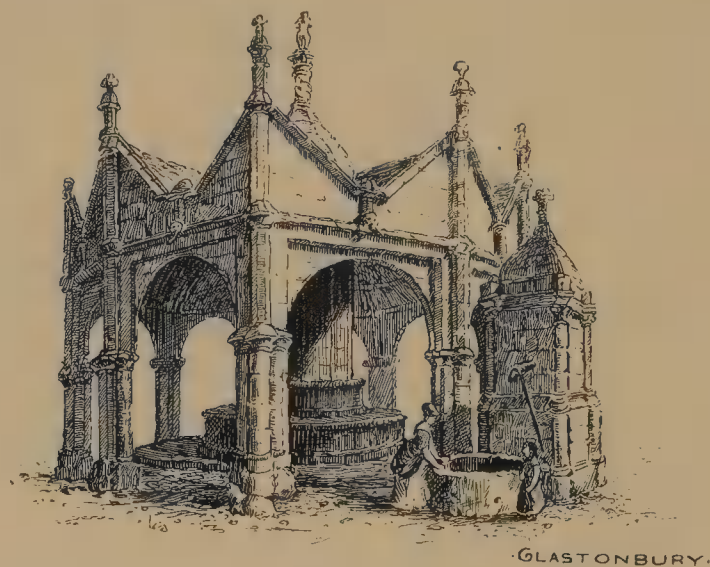


Fig. I.

and scantily clothed, and subjected also to other ignominious treatment.

Previous to 1285 markets were principally held in the churchyards on Sundays and holidays, perhaps for the double convenience of those worshippers who considered it a decided advantage to be able to combine religious and secular transactions. After this date, by Act of Parliament, markets were prohibited in churchyards, though they continued to be held on Sundays up till 1677.

It is important to remember that the preaching or begging friars who used these crosses constituted an ecclesiastical body quite distinct from the ordinary monks. The monasteries had grown exceedingly rich through grants of land, etc., and the monks and secular clergy were becoming lazy, useless, and effeminate. To rouse the Church

from its lethargy the friar or mendicant communities were formed. They did not live in seclusion like the monks, but intermingled freely with the people, posing chiefly as itinerant preachers and alms-gatherers. They are said to have occasionally assisted in the practical decoration of the parish churches, and doubtless many of the quaint carvings on bench ends and elsewhere and some of the wall paintings have been executed by these wanderers, who were evidently not very particular what they turned their hands to.

Rapidly acquiring considerable power and quite eclipsing the secular clergy, the mendicant friars were exempted by the Popes from the observance of certain religious laws, and were granted the privilege



Fig. 2.

of selling indulgences. These Dominicans, or Black Friars as they were also called, afterwards played an important part as the Pope's emissaries in the diabolical times of the Inquisition. They were introduced into England in 1221. Several other orders of friars came to this country, the principal being the Franciscans or Grey Friars, about 1224; the Carmelites, or White Friars, 1240; and the Augustinians in 1250. The latter dressed themselves completely in black. They had priories at Taunton, Stavordale, and Keynsham.

In South Brent Church, Somerset, there are some curious carved bench ends, said to have sarcastic reference to the greediness and other vices of certain begging friars from Glastonbury Abbey. The panels were placed in the church by the incumbent, who had been

able to get the better of the abbot, who had taken it into his head that he ought to have the main share of the income of South Brent. The story is told in three panels, in the first of which the chief object is a fox in monastic garb holding a pastoral staff, and surrounded by geese and other birds. Three pigs gaze with respect upon the fox, and are supposed to have reference to questionable habits of the monks. In the lower portion two apes are busy attending to the roasting of a pig. In the second panel a change is indicated. The fox, stripped of his robes, sits with fettered hind



Fig. 3.

legs, the geese, etc., evidently having changed their minds with regard to that gentleman's pretensions. The lower part shows the fox in stocks guarded by an ape. The last of the series shows the fox hanged by the geese.

The lands at Brent belonged to the famous Abbey, and as it had a goodly range of wine cellars here, the friars used to come over from Glastonbury, which is only some twelve miles distant, especially about Christmas time, to enjoy themselves. There are grave suspicions that their education in the art of gluttony, and even worse, was very complete. According to Cromwell, however, Glastonbury was said to be particularly free from many of the errors generally

attributed to the monks. His share in the dissolution of the monasteries would give him ample opportunity of forming correct views as to the habits and customs of their inmates. Dr. Layton says: "At Glastonbury the brethren be so straight kept that they cannot offend, but fain they would if they might as they confess, and so the fault is not with them." Punishment was often administered near the cross, as is evidenced by stocks having been found placed close by, as at Horsington, Nether Stowey, and Meare, and sometimes the gallows also, the cross itself, especially in Judge Jeffrey's time, serving occasionally in place of the latter erection.



Fig. 4.

Some of the earlier market crosses were emblematical, as at Horsington, near Yeovil. This may have been to remind onlookers of the fleetness of life, and to inculcate honest dealings in their business relationships.

THE VILLAGE CROSSES.—These might almost be considered as market crosses, and I have classed them with these, although the latter term applies more to crosses in market towns than to those in the smaller country villages, but the distinction cannot be very closely adhered to. The village cross would naturally be an object of interest to the inhabitants. It would serve devotional purposes, and be the meeting-place for discussing matters of civil and religious import. Proclamations of importance were made there.

I shall now give some brief notes in reference to the illustrations.

Glastonbury (fig. 1).—What a charm there is about this old-world Somerset town, with its fascinating legendary lore stretching far back into the dim vista of the past. The Abbey of course is the chief attraction, although there are remains of other buildings of considerable interest. The old market cross, however, as shown in

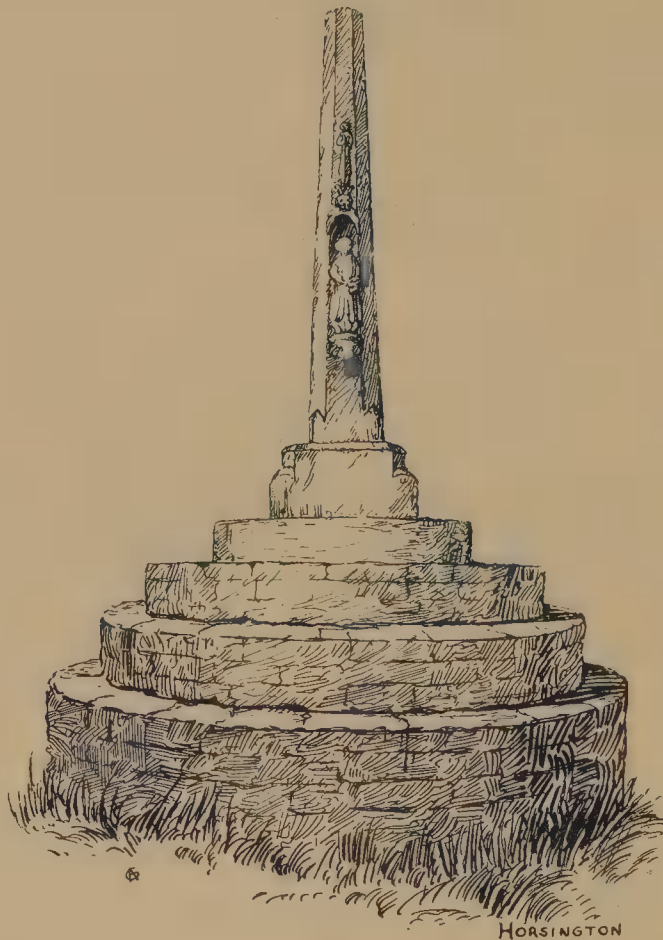


Fig. 5

fig. 1, is not now in existence, and very little is known concerning it. It had quite an ecclesiastical look, which naturally associated it with the Abbey. It may be taken as a full development of the market cross, approaching more to the character of a house than a mere enclosure.

Britton says that in 1802 there was a mutilated inscription on it, with the date 1604, but is not sure whether this alludes to the time

of erection. There were also some armorial bearings carved on different parts, including those of Richard Bere, the last abbot but one (of Glastonbury), who died 1524. The lower step was benched so that it could be used as a seat. Built into the wall of a house near the market may be seen a piece of stone carving consisting of two figures—a man and woman clasping hands, which tradition says formed part of the original cross, but there is no direct proof of this. It was certainly a picturesque building, though perhaps not in the finest architectural taste. It stood at the bottom of High Street, and was removed in 1808, along with a fountain or conduit (see drawing), which stood adjacent to it. The present cross was built in 1846, and occupies the same site as the old, but has no surrounding arcade.

Cheddar (fig. 2).—The cross still exists, but has undergone considerable repair. The shaft, or central column, is much earlier than the other parts, and is probably of the fifteenth century. This cross is noticeable for having two plans, the socket being octagonal, and the steps and roof hexagonal. The shaft goes through the roof, and has a kind of finial formed by four busts of monks with scrolls. There are peculiar grotesque gargoyles at the weather-string angles. Formerly a large market was held here, and Cheddar is still interesting on account of the immense quantities of its famous cheese made in the district.

Taunton (fig. 3).—This cross, which was demolished in 1780, could lay little claim to the artistic, but is interesting historically as being the spot where the ill-fated Monmouth was proclaimed king. It was built in the fifteenth century, but the roofed arcade belonged to a later period. The base was benched, and there was a sundial and weathercock, erected probably by one of the bishops of Winchester. The present market cross was built in 1867, but has no arcade. It is of interest to notice that the country folks on Saturday (market day) congregate about the cross, and transact their business very much as in bygone times. Not far from the present erection was the Old Angel Inn, where Jeffrey's stayed when on his bloody circuit. He is said to have sat at an upper window, facing the market arcades (still remaining), and gloated over the agonies of the poor wretches hanging from the tie beams, and who had previously been sentenced by him at the Taunton Castle Hall.

Dunster (fig. 4).—This market cross, or "Yarn Market," as it is

sometimes called, still remains. It is a very picturesque building, indeed, and would form an excellent subject for the artist. It is octagonal in shape, and was built by George Luttrell, Sheriff of the county, about 1600. There is a weather vane, with the date 1647, and initials G L, but these refer to a grandson of the builder. The arrangement of the timbers extending radially from the centre of the cross is somewhat remarkable. One of these has been pierced by a cannon ball, shot from Dunster Castle during a siege. The cross

was used chiefly as a yarn market, Dunster at one time being famous for its "Kersey" cloths or "Dunsters." Dunster is a quaint old-fashioned, typical Somerset village, and affords excellent scope for the antiquary or artist. Unlike many of the country villages, it is easily reached by rail.



Fig. 6.

Horsington (fig. 5).—This is a good example of an unenclosed market cross. It is thirteenth century work. As seen in the illustration, it has a calvary of four circular steps, the shaft resting on a three-feet square base. The pillar is a monolith of Ham Hill stone. On one face of the shaft is sculptured the figure of a friar, probably Franciscan; above this, a canopy with a skull surmounted by a crown. Over this again is what appears to be a leg bone supporting a second skull.

Beneath the figure is a bracket, shaped like a ram's head.

It is difficult to say what was the object of these emblems of life's brevity, but in pointing a moral they would probably do good service in the religious declamations of the preaching friar.

Before referring to the illustrations of village crosses, a few remarks on some market crosses not illustrated may be of interest.

Wells.—In reference to the former cross here, Leland says, "Wyllyam, Knight, now Bishop of Bath, buildeth his crosse in the market place, a right sumptuous Peace of worke; in the Extreme Circumference whereof be vij faire Pillers and in another Circumference withyn them be vi Pillers and yn the midle of this circumference one Piller. Al these shaul bere a volte, and over the volte shaul be Domus Civica. This work was made by the Legacie of Doctor Wolman, Deane of Welles, 1542." According to municipal records of Wells, proclamations were always made at the Cross. Bishop Knight's will notified that the tolls of the Market Cross were to be for the benefit of the choristers of the Cathedral Church of Wells for ever. It was taken down in 1785. It had something of the general style of Cheddar, only richer, and more magnificent, as befitted a building closely associated with dignitaries of the Church.

Somerton.—This cross still exists, and was built about 1670. It has three steps benched, and curious gargoyles at the weather-string angles. Generally, it is not unlike Cheddar, though it differs in the roof.

Shepton Mallet.—A very interesting cross still remaining. It was restored in 1841. On a brass plate affixed to one of the piers the following inscription was placed by the founders:—"Of your Charitye pray for the soules of Walter Buckland and Agnys hys wyff wh whoys goods this crosse was made the yere of our Lord God, MD, whoys obytt shall be kepte for ever in the parishe church of Shepton Mallett, ye xxviii day of November, on whoys soules Jhu pardon." There is a house here in which tradition says Monmouth stayed in 1685.

Bruton.—Referring to the Market Cross not now in existence, Leland says: "Ther is in the market place of the Toun a new Crosse of six arches, and a pillar yn the middle for market folkes to stande yn, begon and brought up to fornix by Ely, last Abbate of Brutun, A.D. 1533." It was said to have been destroyed in 1790, but very little is known concerning it. There is an old house here (with coats of arms), supposed to have been the residence of Abbot Ely.

Bridgwater.—The High Cross or Market Cross here was existing in 1730. It is said that on one of the piers was the useful advice, "Mind your own business." The Duke of Monmouth was

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here proclaimed King in 1685 by the mayor of Bridgwater. It was removed in 1820. In this district is the marsh of Sedgemoor, where the famous battle was fought.

Milverton.—This was called the "Fair Cross." It was an ordinary covered-in market cross with an overhead chamber. It was private property, having been granted along with the rights of toll, and it is remarkable that in its descent from owner to owner these rights still adhered. Taken down about 1850.

Nether Stowey.—This was rather curious on account of its being in its way a real detached campanile. There was a turret with a bell which was rung before divine worship, so that parishioners who lived far from church might hear the summons.

Chard.—The cross was very much like the general type. Chard had hard times of it after the Monmouth rebellion, many persons being hung here, and the borough was also heavily taxed for its opposition principles.

Wedmore (fig. 6). — This village cross, which still exists, is one of the rare canopied structures, of which only some four remain. It is of graceful proportions, and fortunately almost complete. The canopy is sculptured on four sides. There are the Holy Rood, the figures of Mary and John,

the Virgin and Holy Child, an ecclesiastical figure with pastoral staff, and an armoured figure. The manor of Wedmore was given by Wilfrid, Archbishop of York, to the Abbey of Glastonbury, and probably the figure with staff may be intended for him, it being no uncommon thing to perpetuate the memory of a liberal benefactor. It is late fourteenth century work, and is not in its original position. Some parts of the base appear to be restorations. Tradition says Jeffreys used this cross on one occasion as a gallows, causing a doctor to be hung for attending a wounded Puritan belonging to Monmouth's army. The house in front of which the

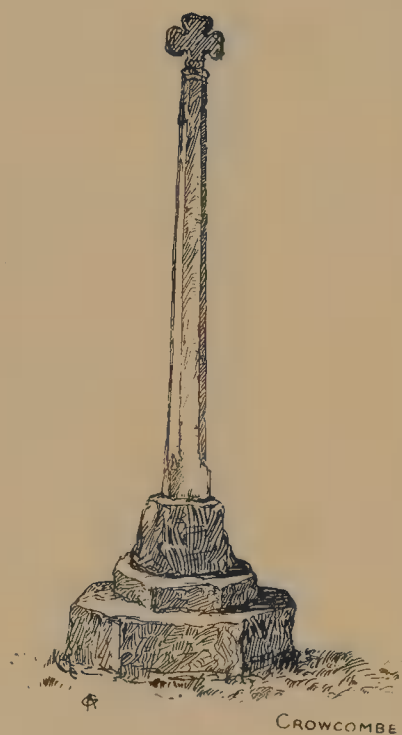


Fig. 7.

cross is placed is said to be where the judge lodged while in this district on his terrible circuit.

Crowcombe (fig. 7).—Another graceful village cross of the fourteenth century, though simpler than that of Wedmore. The steps and socket are much worn. The shaft is finished with a Greek cross. It is situated in the middle of the roadway at the entrance to the quaint little village of Crowcombe, which nestles so prettily at the base of the Quantock hills.

Among the many village crosses mention may be made of Meare, where the lower step formed a seat for delinquents placed in the stocks; Congresbury, with a cross about forty feet high; and Croscombe, to which a certain amount of interest is attached on account of the spirited manner in which the villagers some twenty or thirty years ago opposed its demolition.

ALEX. GORDON.





Illustrated Notes.

THE INSCRIBED STONE AT STOWFORD, DEVON.

THERE are not many inscribed stones left in Devon, but some of those remaining are important.



Inscribed Stone at Stowford, Devon.

The Fardel stone, which was found in the neighbourhood of Cornwood, Devon, is now in the British Museum, and the three stones in the Vicarage garden at Tavistock are highly interesting and well known. The former is

biliteral, the letters on the face of the stone being debased Latin capitals, and Ogams on the edge. It was the first stone found in England with an Ogam inscription.

One of the three stones at Tavistock is also biliteral, and is interesting because the missing Ogam B was identified and established therefrom.

The Stowford stone has but one inscription, which is in Hiberno-Saxon minuscules, and has been variously read as *Gurgles*, *Guniglei*, and *Tuntlei*. Except in favourable light these inscriptions on ancient weather-worn stones are not easy to decipher, but this difficulty may be overcome in most cases by rubbing green grass in the lettering and photographing the stone. If treated in this manner the engraving is brought out distinctly, and there is less difficulty in determining the character and shape of the letters.

The reading—*gurgles*—is in this manner made very plain in the accompanying illustration, which is from a photograph by the writer.

The Stowford stone stands in the churchyard, three feet nine inches above the ground. The Rev. S. Baring-Gould believes it was found in a hedge, and placed in its present position a good many years ago—certainly before his recollection.

Many of the Devonshire inscribed stones are the links between the rude unsculptured Dartmoor sepulchral menhîrs and the head-stones now used to mark the burial places of our dead, and are memorial stones which were probably set up say, from the fourth to the sixth century, A.D.

ROBERT BURNARD.

CINERARY URN FOUND NEAR BUCKIE, IN BANFFSHIRE.

THIS very beautiful and perfect example of an urn was found in a stone-built grave at some depth in a field on a farm near Buckie, in the early spring of this year. It is $7\frac{1}{2}$ ins. high, and 6 ins. diameter at the widest part. The cist or grave was constructed in the usual manner, with a large stone for a cover. There was no mound nor barrow of any sort. When the cist was opened the urn was found standing on the floor; it was quite empty, but a quantity of charred and burnt human bones lay in one corner. No implements of any kind were found. In the same field similar graves have been discovered from time to time during recent years, two or three at least of which contained not only urns, but flint implements and arrow-heads, etc. The quality and workmanship of this pottery are very fine when compared with urns found in other graves in the neighbourhood. It may, I think, be inferred, from a comparison of it with other native urns, that this mode of burial belonged to widely

different epochs, and that the stone cist was a common mode of interment, extending over a long period of time, and a varying civilization. Urns of similar shape have been found under the base of a Bronze Age cairn at Colessie, Fifeshire; in cists at Lesmurdie, Banffshire; and



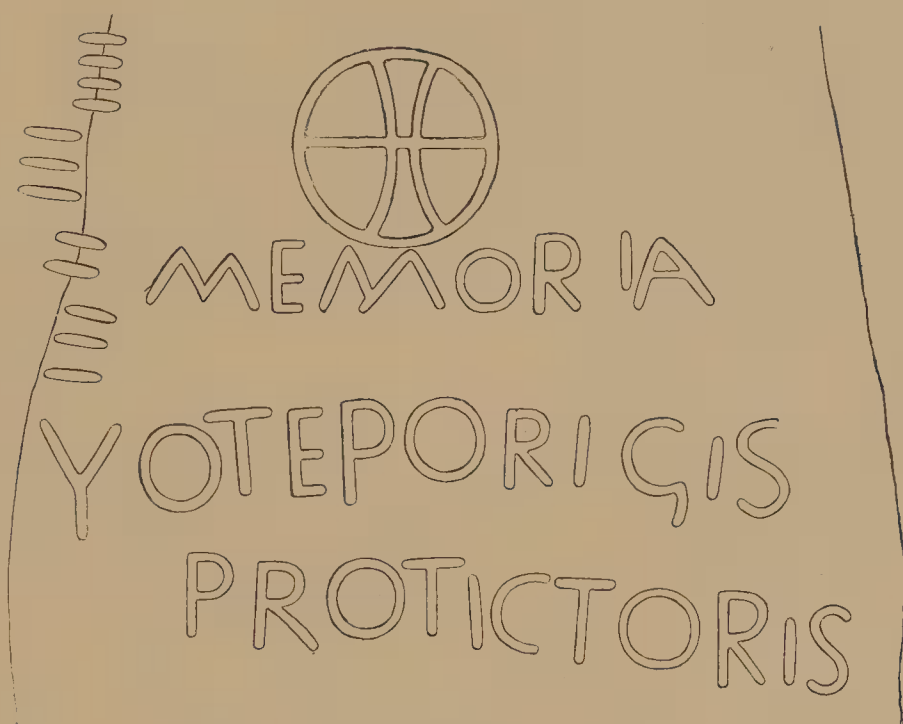
Sepulchral Urn of so-called "Drinking Cup" type found in a cist near Buckie, Banffshire.

Broomhead, Aberdeenshire (Dr. J. Anderson's *Scotland in Pagan Times—Stone and Bronze Ages*, pp. 7, 74, and 75); and in barrows at Fimber, Yorkshire; Haytop and Grindlow, Derbyshire (Lt. Jewitt's *Grave Mounds and their Contents*, p. 102). The style of the decoration is that which characterises the Bronze Age.

HUGH W. YOUNG, F.S.A. (Scot.)

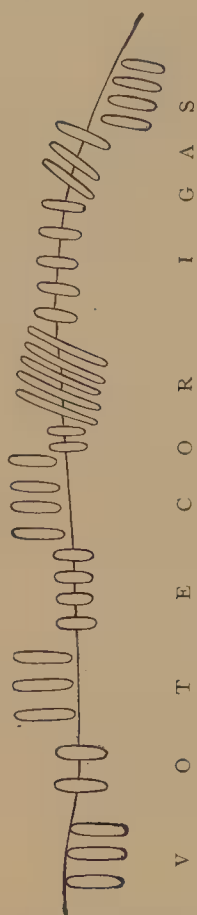
THE TOMBSTONE OF VORTIPORE NEAR LLANFALLTEG,
CARMARTHENSHIRE.

IN the October number of the *Archæologia Cambrensis* there appears an account of what is probably the most important inscribed stone of the early Christian period yet found in Wales, being nothing less than the sepulchral monument of Vortipore, the Prince of Demetia, who was so severely rebuked by Gildas in his *De Excidio Britannicæ*, written *circa* A.D. 560. The stone is a rude pillar 5 ft. 6 ins. high and 2 ft. 6 ins. wide, standing in one of a series of park-like fields in front of Gwarnesewydd



Inscribed Stone at Llanfallteg. Scale, $\frac{1}{3}$ actual size.

House, about a quarter of a mile from Llanfallteg Station, on the line from Whitland to Cardigan, and not far from the river Taf, which separates Pembrokeshire from Carmarthenshire. In August last Miss Bowen Jones, of Gwarnesewydd, invited Mr. Edward Laws, F.S.A., of Tenby, author of *Little England Beyond Wales*, to examine this stone, which she believed had a hitherto undeciphered inscription upon it. Mr. Laws gratefully accepted the invitation, and was able to read the inscription and to appreciate its immense historical value. Mr. Laws, with the help of Mr. A. Leach, who had accompanied him, took rubbings of the inscriptions. These were duly forwarded to Professor John Rhys, LL.D., of



Ogam Inscription
at Llanfallteg.
Scale, $\frac{1}{8}$ actual size.

Oxford, who confirmed Mr. Laws' views, and read the inscriptions as follows:

On the front in debased Latin capitals in three horizontal lines:—

+

M E M O R I A

V O T E P O R I G I S

P R O T I C T O R I S

and on the left angle in Ogams—

V O T E C O R I G A S

For a full discussion of the various points of interest connected with this remarkable relic of ancient British Christianity we must refer our readers to the *Archæologia Cambrensis*.





Notices of New Publications.

"DE DANSKE RUNEMINDESMÆRKER," Af Prof. F. A. WIMMER (Kjöbenhavn, 1895. Large Quarto, pp. 174). With Chemitypes by Prof. MAGNUS PETERSEN. Part I., "De Historiske Runemindesmærker." Twenty years ago the Royal Society of Northern Antiquaries proposed to Dr. Wimmer the publication of the Runic Memorials of Denmark, and for that purpose presented him with a magnificent gift, in portions year by year. He was thus able, with his artist, Prof. Petersen, by degrees personally to visit and copy all the runic stones in Denmark proper, as also in Skåne, Halland, and Bleking, in runic days a portion of the Danish kingdom. The learned world has, therefore, long been expecting the work thus announced, so needlessly delayed. At last a small section has appeared, the first half of Vol. I. The whole will be in eight divisions or four tomes. When the other seven parts may leave the press we are not informed.

It is true that in a certain sense Prof. Wimmer has *nothing new* to communicate. *All* the blocks handled by him have been figured and explained by others (some of them also by myself), for the most part *correctly*. But Prof. Wimmer is so gifted a runologist that we are sure of finding valuable instructive hints collected in his pages, and here and there a small amendment, for he works taught by the efforts of all his predecessors. Those coming after him will avoid his errors, for *he* also has made blunders.

His first part treats of "The Historical Runic Memorials of Denmark," taken in a wide sense. All the thousands of runic death-blocks in Scando-Anglia are loosely "historical," for the people commemorated on them played their part in public or private life, as heroes, or soldiers, or yeomen, or their wives or children, though we have not been helped to trace them by contemporary or later manuscript materials. On the whole, however, Prof. Wimmer is right in his group of eighteen pieces here gathered. They are *all* "historical," for they speak of Danish kings or queens, or persons or places in or connected with Denmark.

1. For instance here—the *first* block given is the *small* Jællinge stone in Jutland, dated by Prof. Wimmer about 935-940. Strictly annalistic, for it was raised by King Gorm, in memory of his wife Thyre.



Grave-Memorial at Vedelspang, South Slesvig, raised by Queen Asfrith to her husband, Sitric, and their son, Knuba, *circa* A.D. 950.

(Block kindly lent by the late Prof. G. Stephens.)

2. The very large Jællinge block, with Christ crucified splendidly carved on one side, the cross being a conventional Tree of Life. It was raised by King Harald in minne of his father and mother, Gorm and Thyre, “that

Harald who wan (united) all Denmark and christened the Danes." Dated by Prof. Wimmer about 980.

3 and 4. The Vedelspang stones in South Slesvig, dated by Prof. Wimmer about 950. Queen Asfrith, the daughter, raises the grave-memorial to Siktrik her husband and their son Knuba. (See illustration, p. 234).

5. Söndervissing, Jutland, dated by Prof. Wimmer about 970. Tufa, daughter of Mistiui, raises the minne after her mother, the wife of King Harald (Blue-tooth).

6, 7, and 8. Hallestad, Skåne, dated by Prof. Wimmer about 980-985. Askil, after Tuki Gorm's son, "who fled not at Upsala." The warriors who fought nearest Tuki shared in the memorial. Askaut raised after Aira his brother, the him-paki (henchman) of Tuki. Asbiurn raised after Tuki his brother, henchman of paki.

9. Sjörup, Skåne, dated by Prof. Wimmer about 980-985. Saksi set the stone after Asbiorn his felagi (brother-in-arms), son of Toki, who fled not at Upsala, but fought while he weapon bore.

10. Års, Jutland, dated by Prof. Wimmer about A.D. 980-985. Asur set the stone after Wal-Tuki his lord. The stone said it would stand long in the name of Wal-Tuki.

11. Hedeby, South Jutland, dated by Prof. Wimmer about 995-996. purlf raised the stone, him-piki (henchman) of Swain, after Erik his felagi (weapon-brother), who died when the "drengs" (warriors) besieged Hedeby; and he was steerman (admiral), "a dreng hard good," a most excellent leader.

12. Danevirke, Slesvig, dated by Prof. Wimmer about 995-996. King Swain (Tjuge-skæg = Twist-beard) set this after Suarpi, his himpiki (henchman), who fared west but now died at Hedeby.

13. Århus, Jutland, dated by Prof. Wimmer about 1000. Only "R" left as ending the first word, the name of the raiser, . . . r pigsla, who raised the minne to Amuti his filagi (comrade), who died at Hedeby.

14. Århus, Jutland, dated by Prof. Wimmer about A.D. 1000. On the one side is boldly carved the head of Thu(no)r, the protector of the grave. Kunulf and Augut and Aslak and Rulf raised to Ful their comrade, who fared west and died when the kings fought besieging Hedeby under Swain Tjuge-skæg (Twist-beard).

15. Kolind, Jutland, dated by Prof. Wimmer about 1000. Tusti raised after Tufi his brother who died out east at the battle of Svolder. He was smith (artist) of Asuith.

16. Sjølle, Jutland, dated by Prof. Wimmer about 1010. Fraystain set to Gyrth Lagaman, his brother (here the stone partly broken away), at Iuis-Epi.

17. My Larsker, Bornholm, dated by Prof. Wimmer about 1049-50. Kobu-Suain raised after Bausi, his "dreng good," who was slain out west in the battle at Ut-La . . . iu (=Utlængiu). God the Drotten (May the Lord

God) help his ond (soul) and eke Saint Mikial. Prof. Wimmer believes this Kobu-Swain was the well-known Joms-wiking Sigurd Kapa, who had married Tufa, Sigwald Jarl's sister.

18. Åsum, Skåne, dated by Prof. Wimmer about 1210. May Christ, Mary' son, help them as (who) this church gared (built), Absalon, Archbishop eke Asbiorn Muli.

This outline will enable the reader to see what the monoliths say. The learned author adds the literature connected with every piece, for those who wish to make further studies, and he points out the political signification of the monuments—we therefore all thank him for his labours. But we must now conclude with fault-finding: the price, 25 Danish crowns, is absurdly high. Eight small parts at 25 crowns means 200, about £10, for the whole work, which very few persons can afford to give. The Carlsberg Fund here generously paid all the expenses of publication, so the work has not cost Prof. Wimmer one shilling. Hence his charge is altogether groundless. *Five* crowns for each section, as it left the press, is surely sufficient.¹

Kjöbenhavn.

GEORGE STEPHENS.

To say that the splendid monograph on "CORPORATION PLATE" (Messrs. Bemrose and Sons) by the late LLEWELLYN JEWITT and W. H. ST. JOHN HOPE, just issued from the press, is the most important archæological book of the season, will be thought perhaps to be "damning it with faint praise," considering the amount of rubbish the unfortunate reviewer has to wade through as each new publishing season comes round. To do a work of this sort any kind of justice in the short space at our disposal would be an impossibility. The adequate criticism of the vast amount of historical and other material collected together in these two volumes must be left in more competent hands, whilst we content ourselves with touching briefly on some of those salient features which will be of interest to others than mere specialists.

The nucleus of the work appeared as a series of articles in the *Reliquary* (vols. xviii. to xxvi.) and *Art Journal* (1880 to 1882), and the late Mr. Llewellyn Jewitt had contemplated embodying these articles in a complete work descriptive of all the municipal insignia and plate in England and Wales, when his lamented death prevented the scheme being carried out immediately. The collections made by Mr. Jewitt were subsequently placed in the hands of Mr. St. John Hope, by whom they have been edited, completed, and seen through the press. The editor's accurate scholarship, his careful methods, and the exceptional advantages he enjoys in his position of

¹ A melancholy interest is attached to this notice as being almost, if not quite, the last piece of archæological work done by Prof. G. Stephens before his lamented death took place.

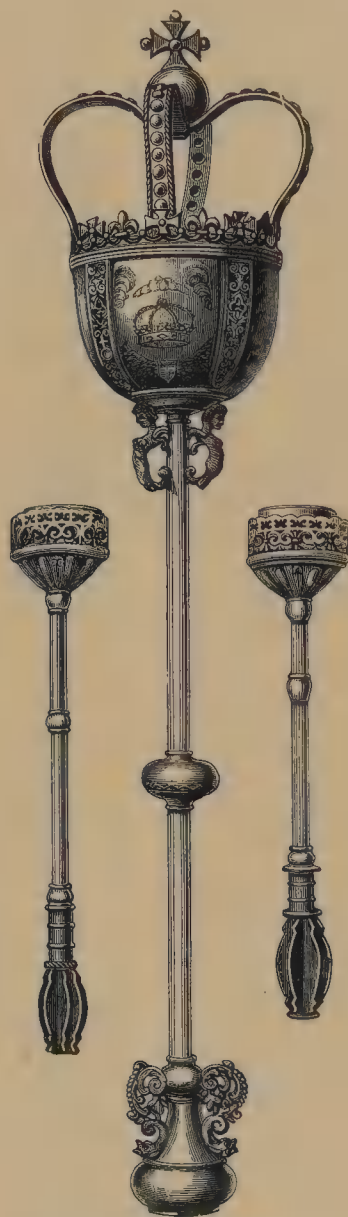
Assistant Secretary of the Society of Antiquaries, have enabled him to carry out the work in a way that probably no other living man but himself could have done. The exhibitions which he organised in 1888 at the President's reception at the rooms of the Society of Antiquaries, and in 1893 at the Mansion House during the London meeting of the Royal Archæological Institute, were the means of bringing together an immense number of specimens of corporation insignia and plate, which thus became available temporarily for minute personal examination by specialists. Many other maces, etc., were lent by their custodians to the late Mr. Jewitt and Mr. St. John Hope for purposes of description, and where access could not be had to the objects themselves, no pains seem to have been spared to obtain the most minute particulars as to their nature and history.

The two volumes are profusely illustrated, and although the engravings vary in quality, a very high standard has been maintained throughout. The majority of the objects are represented by means of original woodcuts, process blocks being conspicuous by their absence.

The introduction by the editor is really a masterly production, and after studying it carefully the most raw amateur will be able to say complacently, with the late Dr. Jowett (at all events as regards the subject under consideration), "What man knows I know it." Although in Gaul there was no break in the continuity of Roman municipal customs and those of the subsequent periods, yet Mr. St. John Hope does not believe that this was the case in Great Britain. He says :

"There is, however, no evidence whatever of the continuity of Roman municipal customs or institutions in this country during the Anglo-Saxon period, nor indeed, is there proof that anything in the nature of municipal insignia existed in England before the Norman Conquest. We may even go further, and say that until about the beginning of the thirteenth century it is extremely unlikely that any civic maces or other symbols of authority were in use in any English city or town."

The origin of municipal insignia comes down to the time when one or more bailiffs, or in other cases a mayor, elected by the burgesses, took the



Corporation Maces, Bideford.

place of the reeve (*præpositus*) appointed by the king as head of the borough in internal matters, although externally subordinate to the sheriff or other local representative of the king. As early at least as the first half of the thirteenth century, certain municipalities appointed sergeants (*sub-ballivi*), and the right to appoint sergeants-at-mace appears to have been prescriptive in the case of the older cities and towns. By degrees the privilege of having sergeants-at-mace came to be conferred or confirmed by the king by charter or letters patent, as in the case of Canterbury in 1448. Mr. Hope says:—

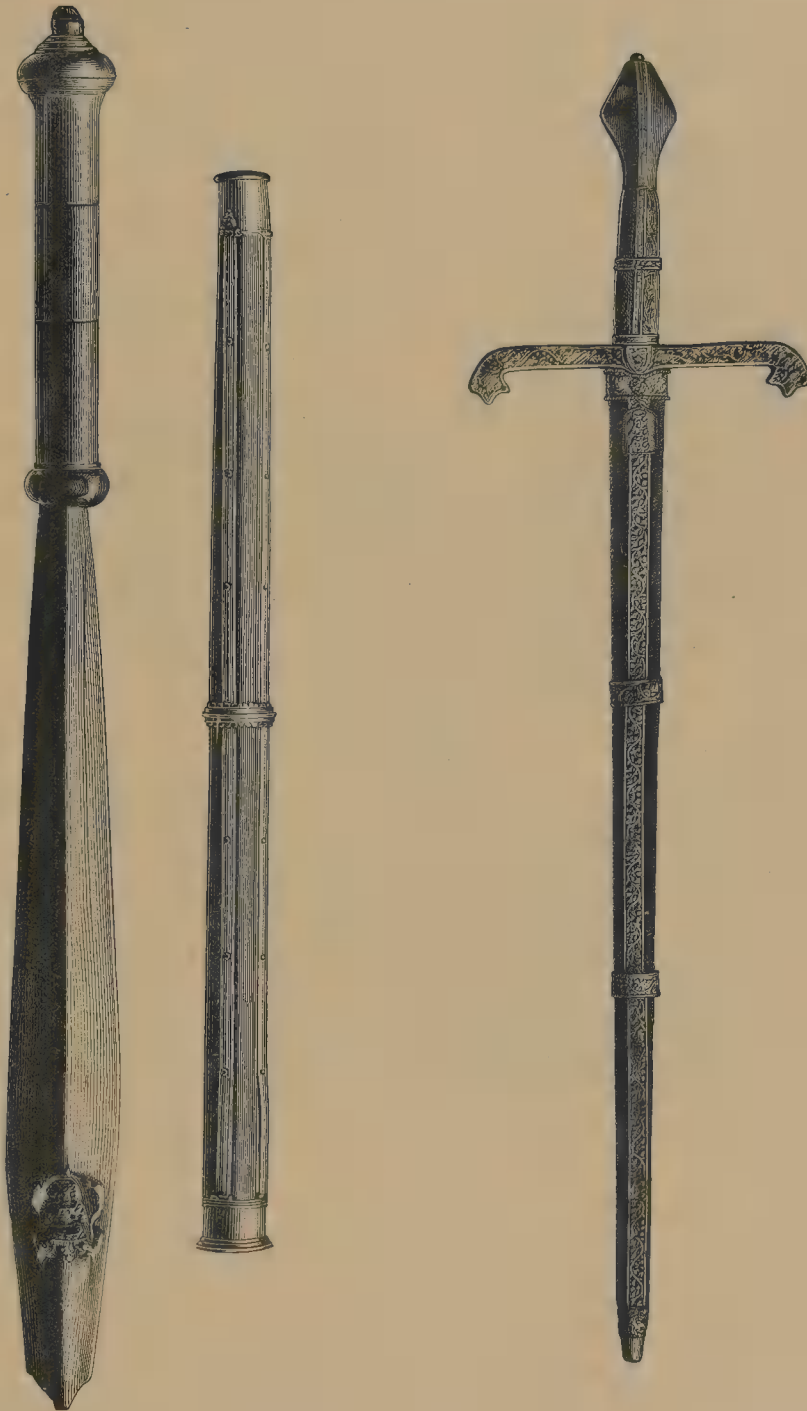
“The emblems carried by the sergeants seem to have been mere staves, rods, or wands (*virgæ*), the use of which, though to a great extent superseded by the carrying of maces, has continued in several forms down to the present day. . . . We may perhaps surmise that the custom of carrying maces, which eventually almost entirely displaced the bearing of wooden staves, arose out of the development by which the merely *executive* authority of the bailiff of the early part of the thirteenth century passed into the far more extensive *magisterial* power exercised by a mayor or city sheriff with his fellow magistrates, the alderman, by the close of the fifteenth century. . . . There can be little doubt that the mace, as originally used by the sergeants of the mayor or bailiffs, was borrowed from those borne by the king's sergeants-at-arms, who were his messengers to convey his orders to local officials. . . . Since it was the first duty of the sergeants-at-arms to defend the king's person, the maces which formed their peculiar arm were no doubt actual war maces.”

The evolution of the civic mace from the war mace is most admirably traced by means of a series of illustrations from contemporary MSS., brasses, seals, and extant maces. The war mace was simply a weapon of offence made of iron, and consisting of two parts, (1) a straight handle of cylindrical shape, and (2) a head armed with formidable sharp-pointed flanges projecting radially. In the fourteenth century we find the maces either plated with more precious metals than iron or steel, or entirely made of them, and in the fifteenth century a new feature is added to the mace in the shape of a button, or flattened end, to the handle to carry an engraved or enamelled shield of the royal arms. As an example of the mace with the button, an engraving is given of the brass of a sergeant-at-arms at Wandsworth, Surrey, dated 1420. In time the original use of maces as weapons of offence became traditional; the flanged end, once the head, was held downwards; and in the last stage the flanges themselves degenerated into mere unmeaning ornament, and cresting or open crowns were added to the button end, as in the brass of John Borel, sergeant-at-arms to Henry VIII. at Broxbourne, Herts. The great maces, borne before the mayor as a mark of dignity, and in token of the royal authority vested in him, were subsequently developed from the small maces, carried by the sergeants-at-mace as emblems of authority.

Certain seaport towns have maces in the shape of an oar as emblems of the maritime jurisdiction vested in the corporations, suggested probably by the great silver oar of the High Court of Admiralty. The best examples are those at Dover and Kingston-on-Hull.

Next in importance to civic maces come the State swords. Most of

these were of the nature of "property" swords, intended for show, not for use, but a few, like that of the Emperor Sigismund at York, were real fighting swords.



Water Bailiff's Oar and Staff belonging to the Corporation of Kingston-on-Hull.

Sword of State belonging to the Corporation of Kingston-on-Hull.

It is perhaps not generally known that the gorgeous gold chains worn by many mayors, which are so calculated to impress the ordinary onlooker, are of

comparatively recent origin, and “unlike swords, caps of maintenance, maces, etc., they have no special significance beyond marking out the wearer as a person of importance, and any town or mayor is at liberty to assume them.”

In 1545, Sir John Alen bequeathed his knightly collar of SS. to the Lord Mayor of London, although he probably had no real right to transfer a livery collar, which had been bestowed upon him by the sovereign, to anyone else. Still less, as Mr. St. John Hope points out, have any of the recently equipped provincial mayors any business to wear a collar of SS.

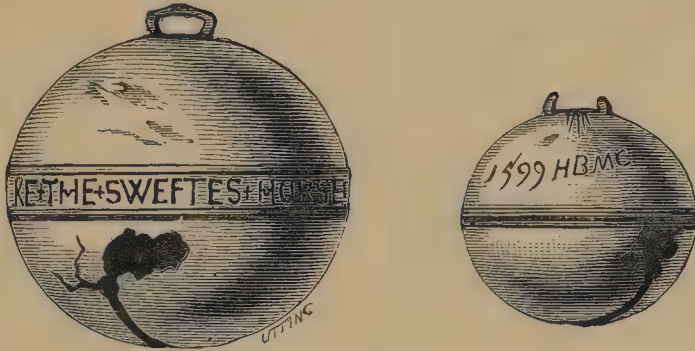
The bulk of the work under review is taken up with minute technical descriptions of the Corporation plate, etc., in England and Wales, arranged alphabetically in counties. We cannot do more than single out the following objects as deserving of special notice.



The Bodkin Cup belonging to the Corporation of Portsmouth.

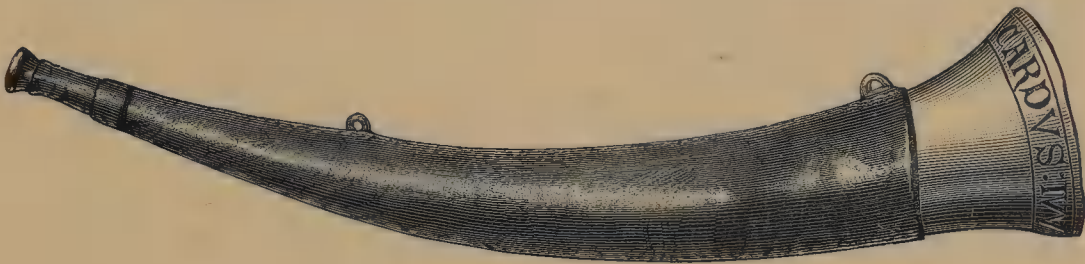
The maces at Kidwelly, Bideford, Hedon, Shaftesbury, and Winchcombe are good examples of the less debased forms. The swords at Hedon and at York already mentioned are amongst the finest. Of plate in the Gothic style hardly any instances have survived, the fourteenth century cup at King's Lynn and the Bodkin cup at Portsmouth (1525-6) being notable exceptions. The pair of tankards at Bristol (1634-5) and the rose-water ewer and bason at Norwich (1617-18) are truly magnificent specimens of Renaissance repoussée silver-work. The twelfth century seals of Exeter and Worcester, and the fourteenth century seal of Rochester, give interesting contemporary representations of each city, with the architectural treated conventionally, but with

extreme cleverness and artistic feeling. The twelfth century seal of Colchester is remarkable as perpetuating the legend that St. Helena was born in that city; and the late seals of Hertford, Cowbridge, and Camelford are of the rebus class.



Racing Bells belonging to the Corporation of Carlisle.

Amongst rarities and curiosities possessed by some of the corporations may be mentioned the racing bells at Carlisle, the reliquary of St. Petrock at Bodmin, the mayor's lantern at Chichester, the waits' collars at Norwich and Bristol, the burghmote horn at Faversham, the oyster gauge at Colchester, the



Burghmote Horn belonging to the Corporation of Faversham.

china loving-cup at Wenlock, and the dragon called "snap" at Norwich. An engraving and full account is given of the last mentioned curious relic of bygone pageantry. The dragon is formed of a framework of wood or wickerwork covered with canvas, and its lower jaw is furnished with a horse-shoe shaped plate of iron garnished with enormous nails, which produce a terrible clatter when the jaws are opened and shut by means of a string. The following item is given relating to the dragon "snap":—

"1553.—In the first year of Queen Mary, it was fully consented to and granted, that on the feast day next to be holden for the Company and Fellowship of St. George (for diverse good causes weighed and considered) there shall be neither George nor St. Margaret; but for pastime, the Dragon to come and show himself as in other years."

Enough has been said to show what inexhaustible stores of information on all subjects directly or indirectly connected with the treasures possessed by the corporations of the cities and towns of England and Wales are to be

found in the two splendid volumes we must now take leave of, feeling sure that no public library or private antiquarian bookshelf can afford to be without so indispensable a work of reference.

"THE CARVED STONES OF ISLAY," by R. C. GRAHAM, F.S.A., Scot. (James Maclehose and Sons, Glasgow), is a sumptuously printed and illustrated book, dealing in a most thorough manner with the Christian sculptured monuments of one district of the west coast of Scotland. The sepulchral slabs, effigies, and erect crosses which come under the heading of "Carved Stones" belong to the same class as those at Iona, so fully illustrated in the works of Graham, Stuart, and Drummond. Tourists are tolerably familiar with the antiquities of Iona, but there exist in many of the less frequented ecclesiastical sites scores of equally beautiful specimens of mediæval sculpture which are quite unknown. We owe a deep debt of gratitude to Mr. Graham for having rescued from oblivion so remarkable a series of carved stones as those which exist in Islay, and we heartily sympathise with him in his desire to see a complete collection of casts made of all such monuments yet remaining in Argyllshire before it is too late. Exposure to the weather, the hob-nailed boots of persons walking through the graveyards, and other equally destructive agencies are slowly but surely obliterating all trace of the exquisite designs with which the sepulchral slabs are decorated. We sincerely hope that Mr. Graham will receive such encouragement from the public and the Society of Antiquaries of Scotland as will induce him to complete the task of recording all the carved stones of Argyllshire which he has begun so well.

The Christian monuments of Islay vary in date from perhaps the eighth or ninth century down to the present time. There are only two or three belonging to the pre-Norman period, by far the greater number being sepulchral slabs and effigies of the well-defined West Highland type of the thirteenth, fourteenth, and fifteenth centuries. The problem of the evolution of the characteristic richly foliated scrolls, which form one of the greatest beauties of the West Highland carving, yet remains to be solved. Mr. Graham does not seem to have quite made up his mind about it. He says that

"The Irish origin of the style is generally allowed. Probably it was modified or altered to some extent during the period of the Norwegian occupation, but before the art attained its highest development there seems to have come another influence which, accepting the beauty of the older patterns, avoided their angularities and enriched rather than changed them. Whence this last influence came, if it did come, I do not know; but as many of the Argyllshire churches were built about the thirteenth century, it seems conceivable that stone carvers were brought from the south to work at them, and that some may have remained in the country employed in the sculpture of crosses and monumental slabs, for which there must have been a great demand if we judge from those which, in spite of bad weather and worse neglect, still lie crumbling in the churchyards."

In reference to this question we would point out that there is a remarkable similarity between the designs upon some of the sepulchral slabs in North Wales and those of Argyllshire. What the connection may have been between these two parts of Great Britain in the thirteenth and two succeeding centuries it is not easy to explain, unless the traffic by sea which introduced the Norse element to the west of Scotland, the Isle of Man, and Anglesey was continued down to so late a period. The peculiar leaf of the foliage of the West Highland slabs is not Celtic or Saxon, but is often found in Norman work, and survived in the carved oak woodwork of the seventeenth century. The subject is one of great interest, and is deserving of more serious consideration than it has yet received.

Mr. Graham has advanced the art of illustrating carved slabs and crosses to a point which it has never before reached, nor is it at all likely that the results he has attained will be easily surpassed. Everyone who has attempted to take photographs of ancient sculptured or inscribed stones has found that the difficulties he had to contend with were almost insuperable owing to the discolourations of the surface produced by lichen stains, etc., the inequality in the texture of the surface due to weathering, etc., and being able to hit on a time when the sun was shining at exactly the right angle to bring out the details. Mr. Graham gets over all these obstacles by taking a paper mould, from which a plaster cast is made, and photographing the cast to scale. The reproductions of the photographs thus obtained have been executed in a manner which does the publishers the greatest possible credit. The late Mr. Drummond's book on the Iona slabs shows what are probably the best results that can be produced with the aid of lithography by a trained artist having also a thorough knowledge of archæology, but excellent as are his plates there can be no comparison between them and Mr. Graham's as regards the faithfulness with which the details of the carving are represented. No effort of the hand and eye combined, however skilful or exact it may be, can ever reproduce the spirit of the work of a past age, nor catch the subtle effects of time in toning down the colour and texture of the surface of the material and softening a hard outline or a sharp angle. Indeed, the better the artist the less likely he is to sink his individuality so far as to become a mere slavish copyist, and consequently he will imbue his drawing with the stamp of his own character rather than with that of the designer whose work he is endeavouring to reproduce. Hence the very qualities which make photography from nature a bad substitute for an original artist's picture of a figure subject or landscape, adapt it extremely well for representing the details of ancient sculpture.

A map of Islay with all the sites of the churches marked upon it, and plans of each of the graveyards showing the position of the slabs, enable the

reader to locate any monument with the minimum amount of trouble. Mr. Graham's description of his methods of making paper squeezes will be found very useful by archæologists who think of turning their attention to this class of work.

The symbolism of the West Highland slabs and crosses is quite as deserving of study as their art, and it is perhaps not too much to hope that when all the monuments of the post-Norman period in Scotland are fully illustrated, some clue may be obtained to explain the meaning of the more mysterious symbols which occur on the erect cross-slabs and rude pillars of the preceding age. The emblems on the Islay slabs include the sword, galley, pair of shears, anvil, chalice, and a rectangular object resembling a book. On one of the panels of the cross at Islay House is a figure of a horseman with the name PAVLVVS inscribed on the background in Lombardic capitals of the thirteenth or fourteenth century. Mr. Graham suggests that the name of the person commemorated by the cross may have been Paul, or that the subject may be intended for St. Paul journeying to Damascus. In reference to this it may be well to point out that the subject of St. Paul's visit to St. Anthony in the desert is sculptured on the Ruthwell cross, and that the arched top of the panel on the Islay is of the shape usually found on Saxon monuments. Possibly the scene on the Islay cross may also be taken from the legendary life of St. Anthony, and may have been copied from a Byzantine MS. If so, it may help to throw some light on the significance of the horsemen with peaked hoods, which occur so frequently on the pre-Norman sculptured stones of Scotland.

"STONEHENGE AND ITS EARTHWORKS," by EDGAR BARCLAY, R.P.E. (D. Nutt), contains a very useful summary of the various theories that have been promulgated from time to time with regard to the origin of this most important megalithic circle, together with the author's own views on the subject, which, if they do not meet with full acceptance from critics, have at least the merit of being original, and are supported by a train of reasoning that cannot hastily be set aside. After describing Stonehenge, and illustrating the remains by means of plans, elevations, and general views, Mr. Barclay gives a sketch of the different lines of investigation that have been followed by previous writers, and then proceeds to enunciate his own views. He says :

"An attempt will here be made to supplement these sources of knowledge by yet another, viz., by study of the comparative dimensions of the various parts, and of the method employed in setting out the design. Other stone circles have this characteristic in common : they appear to have been constructed in a more or less hap-hazarded fashion, regardless of precise measurement. The impression produced by Stonehenge is different. It is difficult to believe that the roughly trimmed boulders could have supported a row of lintels, so that these should form a fit and sightly circle without the exercise of considerable ingenuity

and method; indeed, it is precisely the sense of disturbed order which makes the ruin so impressive and interesting. Moreover, there are outlying stones which obviously have not been placed at random, but for some particular purpose. The experience, therefore, of any passing observer justifies investigation on these lines."

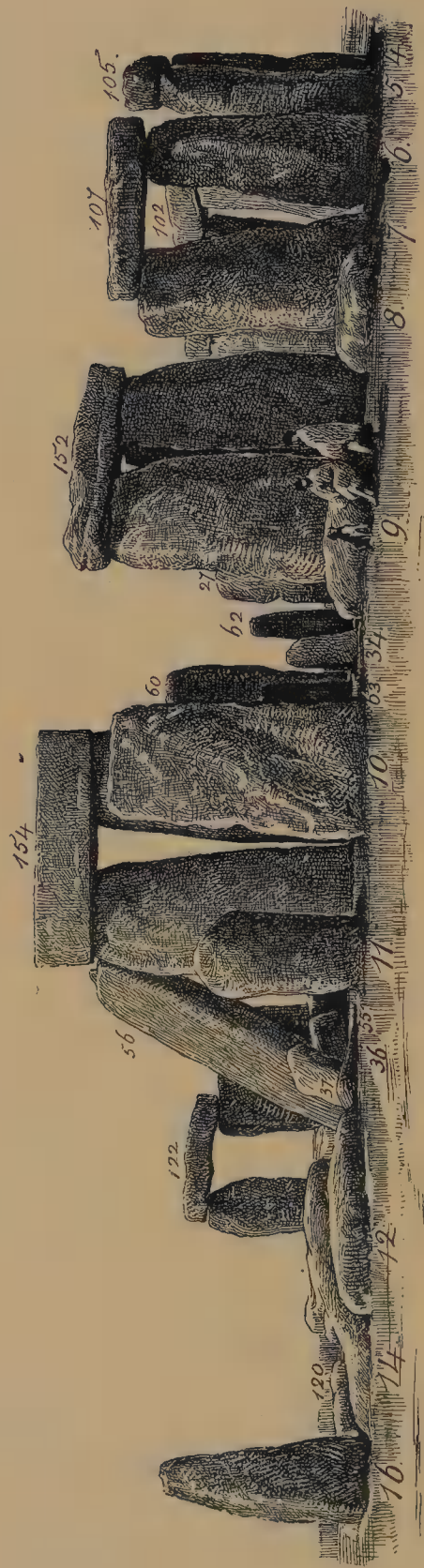
We thoroughly concur with Mr. Barclay in thinking that the probable methods of setting out the various parts of Stonehenge are worthy of the minutest investigation, and if it could be proved, as he believes, that a single definite plan underlies the arrangement of all the circles, the cursus, and the outlying stones and barrows, it follows that they were all constructed at one time under the direction of one architect.

As far back as the year 1858, the late Dr. Thurnam found out by personal observation that the large stone, in the middle of the avenue immediately outside the circular earthen rampart which surrounds Stonehenge, was designedly fixed in such a position that a person standing in the centre of the concentric megalithic circles would see the sun rise exactly over the top of the stone on Midsummer Day (June 24th). This stone was known formerly as the *Friar's Heel* in consequence of a mediæval legend attached to it, but it is now also called the *Sun Stone*. Between the sun stone and the centre of Stonehenge, and in the line of the axis obtained from the observation of the rising of the sun at the summer solstice, is a large recumbent block called the *Slaughter Stone*, probably in reference to the absurd Druidical theories of the writers of the last century. The distance between the sun stone and the slaughter stone is 100 ft., and the distance of the sun stone from the centre of Stonehenge is 256 ft. The angle which the axis makes with a line drawn from east to west is approximately 40° north of west. Now the position of the axis with regard to the cardinal points can be obtained either by means of a right-angled triangle, or by the angular division of the circumference of a circle into nine parts. Mr. Barclay adopts the former plan. He takes the line, 100 ft. long, between the sun stone and the slaughter stone as the hypotenuse of the right-angled triangle, and then assuming, as he does, that the exact angle is not 40° but $39^{\circ} \cdot 48'$, the side pointing north and south is 64 ft. long, and the side pointing east and west is 76.8 ft., for $\sin. 39^{\circ} \cdot 48' = 64 \cdot 01097$, and $\cos. 39^{\circ} \cdot 48' = 7682835$. He then gets the centre of the whole structure by multiplying the shorter side of the right-angled triangle $64 \text{ ft.} \times 4 = 256 \text{ ft.}$, and measuring it off on the hypotenuse produced, from the sun stone.

The other dimensions are derived from these primary ones in a way which appears to us to be unnecessarily complicated, and quite out of keeping with the stage of culture of the builders as indicated by the rudeness of the architectural details, such as they are. An engineer of the present day would certainly begin with the centre, and arrange everything else in reference to this main point. He would get the position of the axis by



Stonehenge Restored. View looking North.
(Block kindly lent by Mr. D. Nutt.)



Stonehenge, as it is at present. View looking North.
(Block kindly lent by Mr. D. Nutt.)

dividing the circumference of the circle into nine segments. Mr. Barclay makes a good deal of the position of the two mounds and stones just inside the earthen rampart. If these are joined, a rectangle is obtained which is just the width of the outer circle of Sarsen stones, and thus just encloses the whole of the megalithic remains.

It seems to be much more probable that if there is really any significance in the position of these stones and mounds, it follows from the inclination of the axis being approximately at an angle of 40° to the line east and west, so that a hexagon inscribed within the circle of the earthen rampart, and having its longest diameter coinciding with the axis, would have its two opposite sides parallel to the shorter sides of the rectangle formed by joining the mounds and stones. The hexagon might also suggest the arrangement of the trilithons, which would be six in number if the small blue-stone impost belonged to a trilithon placed in the line of the axis, a restoration not approved of by the authorities who have attempted to reconstruct Stonehenge. Whatever were the methods employed in setting out the different parts of the structure, we believe them to have been of the simplest possible character, not involving any great amount of geometrical knowledge, and such as could be easily carried out by means of a cord and a few wooden pegs.

Those who are not initiated into the deeper mysteries of archæology will find Mr. Barclay's book on Stonehenge very readable and instructive, and every artist will appreciate the high merit of the author's paintings of the monument and its surroundings, so well reproduced by the publishers.

Mr. Barclay's headpieces and tailpieces of each of which we give an example on p. 233 and p. 252 contribute greatly to the artistic appearance of the book.

"THE EVIL EYE," by F. T. ELWORTHY (John Murray), furnishes another proof that notwithstanding all the fantastic follies and blatant self-advertisement of the Thirteen Club, superstitious practices continue to flourish amidst the highest culture of what someone wittily nicknamed this "so-called nineteenth century." The reason why science has not as yet killed superstition, and in all probability never will succeed in doing so, is that the number of physical phenomena of which science can offer, even a plausible explanation, from a purely material point of view, is extremely limited; and beyond these again lies the vast field of psychical phenomena of which science knows nothing—and cares less. If the "so-called nineteenth century" scientist is unable to tell us more of the force which keeps the atoms of a body together than that it is attraction of cohesion, or of the force which causes an apple to fall from the tree than that it is gravitation, what

are we to expect if we ask him by what occult means the cobra can fascinate its prey by merely gazing at it? With regard to power of fascination in human beings, Mr. Elworthy remarks:—

“A stranger arriving in Naples begins by laughing at the evil eye; but little by little he thinks over it, and at the end of three months you will see him covered with horns from head to foot, and his right hand eternally *crispée*. Nothing guards against it except the means indicated. No rank, no fortune, no social position, can place one above its reach. All men are equal *devant elle*.”

The strength in the belief in the evil eye at the present day in Italy is forcibly illustrated by the following amusing incident which occurred to the author. He says:—

“I had been searching the book shops of Italy from one end to the other for ‘Cicalata,’ by Nicolo Valleta. At Venice I entered a large second-hand establishment, and was met by the padrone all smiles and obsequiousness until he heard the last words of the title of the book wanted, *sul Fascino*. Instantly there was a regular stampede; the man actually turned and bolted into his inner room, leaving his customer in full possession of his entire stock. Nor did he even venture to look out of his den so long as I waited to see what would happen. He evidently thought even the dread word a fatal omen, or at least that a foreigner using it must be a *jettatore*.”

In many parts of England, side by side with School Board education and the Science and Art of South Kensington, we find a deep-rooted conviction amongst the common people, especially in Somersetshire, that misfortunes to men and domestic animals can be directly attributed to the fact of their having been “overlooked” by some person endowed with the mysterious power of influencing those around them for evil by means of a glance of the eye. Besides the *jettatore*, or fascinator, who, being filled with envy, malice, and all uncharitableness, is able to bring about the serious ruin or even death of his victim, there is the “suspensive” fascinator, who in a minor degree is equally to be feared. His peculiar function is to disarrange and upset whatever is being done. “If you meet him (the fascinator) when going to the train you will assuredly miss it. If you go to see a friend by appointment, you will find him out; if a friend is coming to see you, he will be disappointed.” We fancy that the “suspensive” fascinator is not wholly unknown in happy England, only in this country we call him a bore, or an obstructive M.P.

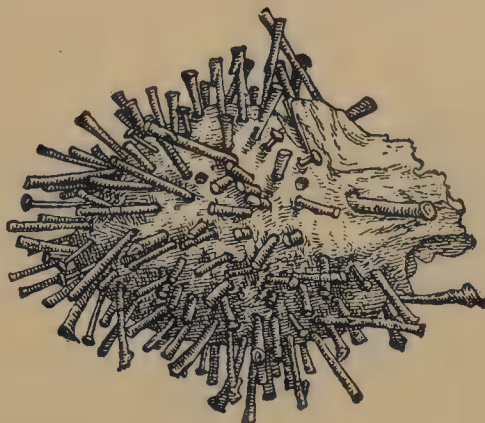
Mr. Elworthy devotes several chapters of his book to the various superstitions which are more or less directly connected with the belief in the evil eye, which space does not allow us to criticise, but we cannot pass them over without mentioning how extremely interesting we think the portion relating to sympathetic magic. Remarkable instances are given of superstitious practices, founded on the belief that a certain physical sympathy exists between living creatures and their images, and these are

illustrated by a pig's heart stuck full of pins and thorns, in the Taunton Museum, and a lemon similarly stuck full of nails, in the Pitt-Rivers Museum at Oxford.

The most powerful remedies against the malignant effects of the evil eye are peculiar amulets, either worn on the person or hung up in special places, and certain symbolic gestures made with the hand. The principle which underlies the design of one class of amulets is that

"The objects that are fixed up to ward off witchcraft or fascination derive their efficacy from the fact that they act through the strangeness and ridiculousness of their forms, which fix the mischief-working eye upon themselves."

Hence the more grotesque, or even indecent, the object is, the more likely it is to attract the evil eye and absorb its influence. For this reason the phallus was a potent talisman to avert the evil eye. May not this idea explain the purpose of placing



Pig's Heart stuck full of pins and white thorns from Ashbrittle, now in the Taunton Museum.

(Block kindly lent by Mr. John Murray.)



Lemon stuck full of nails used as a *Fattura della morte*, or death maker, in Naples, now in the Pitt-Rivers Museum at Oxford.

(Block kindly lent by Mr. John Murray.)

the indecent female figures, known in Ireland as *Sheela-na-gigs*, over the doors of churches, and of the gross subjects sculptured on Norman corbel tables and the later Gothic gargoyles?

Domestic animals and young children are believed to be specially liable to the influence of the evil eye. Hence it is that the most interesting series

of amulets are those worn for the protection of horses and of infants. Mr. Elworthy suggests that the "ornaments like the moon" that were on the camels' necks belonging to Zebah and Zalmunna which Gideon took away (Judges viii. 21) were the exact prototypes of the identical half moons we now put upon our harness. Of all the numerous charms



Silver Diana charms against the evil eye from Naples in the collection of Mr. F. T. Elworthy.

(Block kindly lent by Mr. John Murray.)

illustrated in the book, none takes our fancy more than the common Neapolitan cart harness in the collection of the author. It literally bristles with devices for averting the evil eye, including a piece of wolf skin, a bunch of many-coloured ribbons, a pendant horn, a crescent, and an image of San Gennaro.

"The bright brass plating, engraved with saints or angels, completes this powerful battery of resisting charms, so that an evil glance must be fully absorbed, baffled, or exhausted before it can fix itself upon the animal."

The symbols of Artemis, the goddess under whose special protection women in childbirth were supposed to be, in one of her three forms as Sélene in heaven, Artemis on earth, and Persephone in hades, are at the present day in Naples considered to be amongst the best protectives for infants against the evil eye. Persephone riding on her sea-horse, as represented on a Greek vase (No. 2959) in the Naples Museum, is an almost exact counterpart of the silver amulets that may be purchased in Naples at the present time. Some of these figures of Persephone have a double tail, and are called syrens, suggesting some curious analogies between these charms and the sculptures on churches of the twelfth century. The sea-horse also occurs on many of the pre-Norman cross slabs in the east of Scotland, notably on those at Aberlemno and Meigle. Can the mysterious symbols on these monuments be in any way connected with the evil eye superstition?



Diana as Persephone riding on sea-horse.
From painted Greek vase, No. 2959,
in the Naples Museum.

(Block kindly lent by Mr. John Murray.)

Mr. Elworthy himself possesses the occult power of fascination, at all events in his writing, and, speaking for ourselves, once having commenced his book on the "Evil Eye," we were quite unable to put it down until we had read it through from cover to cover, and we are glad to say we were not interrupted by a "suspensive fascinator" in the meantime.

"AN ARCHITECTURAL ACCOUNT OF THE CHURCHES OF SHROPSHIRE," by D. H. S. CRANAGE (Hobson and Co., Wellington), of which the first part has reached us, promises to be a valuable work. It is illustrated with permanent plates reproduced from photographs specially taken by M. J. Harding, and ground plans drawn by W. A. Webb. Part I. comprises the Hundred of Brimstree, and deals with fifteen churches arranged in alphabetical order. The work will consist of ten parts when complete. The photographic views, reproduced by the collotype process, are very satisfactory on the whole, and some, such as the exterior of Shiffnal and the interiors of Tong, are exceptionally good. The plans are carefully drawn and shaded to indicate the dates of the different portions. The author tells us that the letterpress is original and from his own personal observation. We shall have more to say of this work when it is completed.

"LONDON CHURCH STAVES," by MARY and CHARLOTTE THORPE (Elliot Stock), contains a well-illustrated account of the beadles' staves, which are still the outward sign of the authority exercised over the parish by the local officers in many parts of the city and the metropolis. These staves are of three kinds: (1) those with plain pear-shaped knobs; (2) those adorned with statuettes and buildings; and (3) those surmounted by medallions, crosses, mitres, crowns, and other devices. The two earliest are those at St. John's, Clerkenwell, and the Middle Temple, which are of the time of James II.; there are twenty of the eighteenth century; and the remaining eleven belong to the first half of the present century. The illustrations, reproduced from pen-and-ink sketches, give a very fair idea of the general appearance of the London Church staves, but we cannot but regret that some photographic process was not employed instead.

PART III. of the "PORTFOLIO OF THE MONUMENTAL BRASS SOCIETY" (O. J. Charlton, Newcastle-upon-Tyne), gives five sheets of reproductions of brasses showing the details with great clearness. Perhaps the best is that of a priest in Crondall Church, Hants. (*circa* 1370). The vestments are interesting, especially as showing the use of the Swastica cross in mediæval times. The remaining brasses of the fifteenth and sixteenth centuries are at Burgate, Suffolk; Horley, Surrey; Hinksworth, Herts.; and Isleham, Cambridgeshire.



Antiquarian News Items & Comments.

OBITUARY NOTICES.

WE have to announce with deep regret the loss during the past quarter of two of the most valued contributors to the *Reliquary*, Prof. Dr. George Stephens, F.S.A., the great Runic scholar of Copenhagen, and the Rev. Dr. R. E. Hooppell, Rector of Byers Green, near Spennymoor.



Prof. Stephens was born at Liverpool in December, 1813, and died at the ripe old age of nearly eighty-two. He left England in 1833, and after spending eighteen years in Sweden he removed to Copenhagen in 1855, on his appointment to the professorship of English Literature at the university there. Prof. Stephens' great work on the *Old Northern Runic Monuments of Scandinavia and England*, the first volume of which was published in 1866, and subsequently continued as far as the third volume, entitles him to a foremost place amongst European archæologists. At the time of his death he was busily engaged in preparing a fourth volume for the press dealing with the more recently discovered Runic inscriptions. His latest book, entitled *The Runes: Whence Came They?* was reviewed quite recently in the pages of the *Reliquary*. Prof. Stephens' *Studies in Northern Mythology* was the means of directing the attention of English antiquaries to the remarkable instances of mixed pagan and Christian symbolism of the Gosforth and other crosses in the north of England, which has also been so ably investigated by the Rev. W. S. Calverley, F.S.A. Prof. Stephens was an honorary Fellow of the Society of Antiquaries of Scotland, a Fellow of the Society of Antiquaries of London, and an honorary LL.D. of the University of Cambridge. He was a regular contributor to the *Illustrated Archæologist*, and afterwards to the *Reliquary*, his notice of Prof. F. A. Wimmer's *De Danske Runemindesmærker* in the present number being one of the last things that came from his pen. In a letter recently received from his daughter by the Editor, she writes: "We are all thankful that Prof. Stephens fell asleep so peacefully, and did not linger on in pain. Having suffered for more than four years with the greatest patience and fortitude, always labouring when he could, he seemed brighter this summer, enjoyed three weeks with his son in Sweden, came home so happy, and nine days afterwards he was at rest."

Those who have had the privilege of corresponding with the Professor will miss his splendidly firm and legible handwriting as much as his quaint early English phraseology. The former was as great a boon to the printers as the latter was a puzzle.

In Prof. George Stephens we lose a most distinguished antiquary and a thoroughly patriotic Englishman, who was, if not in reality, at all events in his sympathies, a worthy successor of the Wickings of old. A little England with a Celtic fringe he has happily not lived to see.



The Rev. R. E. Hooppell, LL.D., died on the 23rd of August at Bournemouth, at the age of sixty-two. He was a scholar and exhibitioner of St. John's College, Cambridge, where he graduated with distinction. After his ordination in 1859 he acted as mathematical master at Beaumaris Grammar School, and later was appointed principal of the nautical college at South Shields. He was the author of numerous papers on antiquarian subjects in the *Journal of the British Archæological Association* and elsewhere. His article on the Lanchester altar appeared recently in the *Illustrated Archæologist*.



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		Tail-Piece from "Stonehenge and its Earthworks"	252



